

Television and the cultivation of personal values among Catholics in Zambia

Moses HAMUNGOLE

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graad van Doctor in de Sociale Wetenschappen

Promotor: Prof. Dr. Keith Roe
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INTRODCUTON

One of the remarkable things in the twentieth century was the rapid development of mass media technology. These and other, related, forms of advancement have touched human life in multiple ways. As Pope Francis noted at the beginning of his Message for the 48th World Communications Day for 2014, “Today we are living in a world which is growing ever ‘smaller’ and where, as a result, it would seem to be easier for all of us to be neighbours. Developments in travel and communications technology are bringing us closer together and making us more connected, even as globalisation makes us increasingly interdependent” (Francis, 2014:1).

Mass media play an important role in providing ideas and images that people can use to interpret and understand much of their daily experience, and they actively shape people’s ideas, attitudes and actions. Therefore, they play a key role in forming public opinion (Browne, 1996). This development has led to a number of changes in the way people live and do things, leading to various other processes like modernisation. “Several aspects and consequences of this modernisation process include the spread of affluence, the ongoing division of labour, decline of the agricultural sector, urbanisation, rising levels of education, increasing mobility, growth of mass media, and stabilisation of birth and death rates at historical levels” (Van Deth, 1995: 7).

It is also important to note that, in the 20th century, each of the major mass media (newspapers, magazines, films, records, radio and television) developed in different countries (Gerbner, 1977) and spread to other parts of the world at different times. At the end of the twentieth century, new communications technologies were developed (Internet, mobile phones and others based on satellite). With regard to Zambian society, one can note the widespread use of radio, TV sets, mobile phone and internet services. According to the (SADC, 2013), Zambia enjoyed 60.6 percent mobile teledensity, 0.6 percent fixed line teledensity, 11.5 percent Internet users and 23 percent Household TV penetration. In terms of broadcasting, the same report noted that there were 11 TV stations operational and 59 radio stations distributed in different parts of the country. The ownership

of the TV and radio stations includes the state, commercial and private individuals, as well as religious (see Lumen, 2000) and educational institutions.

As Glick and Levy (2005) observed:

“Television is a medium whose influence pervades all areas of life. At present it functions in ways at once for most...entertaining and teaching, informing and pleasing, occupying time, demanding attention, providing ideas and models of thought, behaviour, and attitude. In its social meanings, television serves as a moral force, acts as an authority, and at one and the same time works to unify our society and to pull apart different segments of it. On personal level, it sets standards, develops expectations, and encourages fantasies. It produces and then allows for discharge of many kinds of feelings and emotions. It does all these things for all types of men and women, of different ages and status, for each in pertinent ways because of the diversity of content and the flexibility of the mode of presentation.” (Glick & Levy, 2005:36-37).

Moreover, as McQuail and Siune (2003:4) noted, in terms of “having an important influence on people’s attitudes, behaviour, knowledge and awareness... television is the dominant medium, followed by newspapers”. Another reason for focussing on television in this dissertation is the fact that it is the medium mainly linked to the cultivation theory. Cultivation theory is central to this study. It is a theory that has been used in many empirical studies from the time it was developed by George Gerbner and his associates, and despite criticism from some media scholars, it has continued to yield results. Ewoldsen and Rhodes (2012) defined cultivation theory in these words:

“At the basic level, cultivation theory maintains that media cultivate our conceptions of social reality: What we watch influences how we understand the world. Cultivation theory has been, and continues to be, useful in a metaphoric understanding of influence of the media. The very name of the theory – is a metaphor drawing upon agriculture to help highlight the basic idea of the theory – that media help to create a structured reality instead of a disorganised random patch reality” (Ewoldsen and Rhodes, 2012:190-191).

Within this context, the aims for embarking on this study were (a) for the researcher to understand more about the TV, its various genres and audiences preferences; (b) Explore the applicability of cultivation theory to an African TV audience; (c) gather data about important values and value changes, and share it with any interested persons; (d) use the knowledge acquired to explain the value changes taking place in Zambian society, especially Catholic youth; (e) observe the emerging social trends within Zambian society, particularly among younger people, and (f) assess the suitability of TV as a means for transmission of personal values in Zambia.

The dissertation is divided into three parts: Part one presents a literature review of mass media development, the nature of values and media effects theory. The second part deals with research design and methodology. Lastly, part 3 presents the research findings.

CHAPTER ONE

THE DEVELOPMENT OF MASS MEDIA IN ZAMBIA

1.1. A Brief General History of Electronic Media

The development of electronic media was built on already existing forms of communication. It was observed that it generally followed the pattern set by the development of mass newspapers some centuries before, although there were some significant differences. Unlike the print media, film, radio, television and records did not require their audiences to have higher levels of literacy in order for them to perceive and understand their messages. Moreover, compared to the print media, the electronic media developed a highly technological sophistication (Monaco, 1981), which continues to attract a lot of people both young and old.

There was a basic assumption about the importance of mass media especially newspapers, radio and television in modern societies. As McQuail (1998:2) observed that media are:

- (a) A power resource – it is a potential means of influence, control and innovation in society for its primary role in transmission and sharing of information essential for the function of most social institutions;
- (b) Location/arena where many national and international affairs of public life are played out;
- (c) A major source of definitions and images of social reality, the place where changing culture and values of societies and groups are constructed, preserved and most visibly expressed;
- (d) Primary means to fame, celebrity status and effective performance of actors in the public arena;
- (e) The source of an ordered and public meaning system offering a benchmark for what is normal empirically and evaluatively thus deviations are signalled and comparisons made based on this public version of normality.

(f) When one analysed all these points above, it was possible to understand the importance of the media and how it covered various aspects of human life. There was a relationship between the media and society.

When perceived as an institution, mass media have distinctive norms and practices but these are subject to the definition and limitation of the wider society. Despite this, it should be noted that mass media have some influence and were gaining autonomy as a result of their expanding volume and activities. In addition, the nature of the relationship between the media and society depends on the circumstances of time and place (McQuail, 1998), since the level of development of both society and media also played a role in the nature of the relationship between them.

Shanahan and Morgan (1999: ix) elaborated the ways in which media have become an important means of what we know:

“Most of what we know, or think we know, we have never personally experienced. We live in a world erected by the stories we hear and see and tell...Stories socialise us into roles of gender, age, class, vocation and life-style, and offer models of conformity or targets for rebellion. They weave the seamless web of the cultural environment that cultivates most of what we think, we do, and how we conduct our affairs. The story-telling process was once more hand-crafted, home-made, and community-inspired. Now it is mostly mass-produced and profit-driven”.

Although the purpose and dynamics of story-telling have changed, these stories still played various important roles in society. These stories animated the cultural environment and have three distinctive and related functions of (1) revealing how things work; (2) describing what things are; and (3) telling people what to do about them (Shanahan and Morgan, 1999).

For many years, stories were told in face to face situations, until printing brought the industrialisation of story-telling and a most profound transformation; namely, that printed material could be given to all who were able to read, and it required education which, in turn, created a new literate class of people. These literate people were able to read and interpret books (at first the Bible) for themselves leading to the removal of the monopoly of priests as interpreters. The moment the printing press was hooked to the steam engine the industrialisation of story-telling moved into a higher gear. In the wake of rapid publication and mass transportation a new form of consciousness

was created: modern mass publics. “Publics are loose aggregations of people who share some common consciousness of how things work, what things are, and what ought to be done – but never meet face to face. That was never possible again” (Shanahan and Morgan, 1999: xi).

Another historic moment in the development of the media was the great electronic revolution which ushered in the telecommunications era. Linked with this was another major development - the invention of television which superimposed and reorganised print based culture. Television’s coming challenged and changed the role of both the Church and education in the new culture. It created a situation whereby, for the first time in history, children were being born into homes where stories were mass produced and could reach them on average more than seven hours a day. These stories filled most of their waking hours and did not come from their families, schools, churches or neighbourhoods, indeed often not even from their native countries. They came from anyone who had anything relevant to tell. Stories also came from small groups of distant conglomerates with something to sell (Shanahan and Morgan, 1999). These stories were narrated in various genres which were developed by the television industry. The commercialisation of the media and their content further spread with the invention of new media technologies which took place in the developed countries.

1.1.2. The Development of New Media Technologies

After the spread of mass media such as newspapers, magazines, radio, television, motion pictures, phonograph records and books, other new media technologies were developed in the form of cable television, home computers, video cassette recorders (VCRs), satellite transmissions, electronic delivery of information (videotext and teletext), hypermedia, Compact Disk Read Only Memory (CD-ROMs), and high definition television (HDTV). Cable television gave alternative channels to viewers apart from the public broadcasting network. Although accessed through subscription, cable television networks provided audiences with specialised programmes and channels from other

countries. The coming of VCRs allowed the recording and playing back of television images and programmes viewers were interested in to watch at a different time. Viewers could also use VCRs to watch rented or purchased movie cassettes. The introduction of satellite transmission was linked to cable television networks.

More recently, HDTV has produced a screen capable of handling greater resolution compared to the older ones. This development not only changed the nature of television programming but also the quality of the picture. HDTV offers better colour and clarity because it has 1,125 lines instead of the 525 and 625 lines the ordinary television set used. It also had a wider screen similar to one the used in cinema. One of the advantages of HDTV was its capacity to deliver video images which are five times as much as the conventional images. HDTV also affected how people view television as it allows for multiple images or “windowing” on the television set so that a person could watch up to six programmes at the same time (Severin and Tankard, 1992). However, this technological development required a system shift which in turn required huge investment to migrate from analogue to digital. With many countries unable to make this big shift, many preferred to remain with the analogue system while slowly working on the switch to digital (Briggs and Burke, 2009). Media technology continued to progress as new inventions and improvements were made to the already existing media.

Another important development was in information technology (IT) and the creation of the Internet and the World Wide Web (WWW). The WWW electronically stored large chunks of information in a form in which it was available for individual search, use and exchange when and where the communicator found it suitable. Thus, IT combined mass and individual communication. It provided new possibilities for overcoming the spatial and temporal distance which was one of the limitations of communication (Rosengren, 2000). Adding his voice on the important role of the internet in information production, dissemination and storage, Forbes stated:

Modern life would have been incomprehensible without photography, video, and cinema, all of which can now be accessed, produced, controlled and propagated by anyone with access to the internet. Our world has changed forever, and more importantly, the way we see it. The creation of images used to be the domain of a small group of experts, now

probably nearly half of the world's population can make their own images (David Forbes, 2009: 37).

All of these internet-linked developments in communication and information raised new social questions as the utilisation of the medium spread.

As a new means of communication different to those already in use, there was the question of whether internet is interpersonal or mass mediated since people could use the Net for both purposes. In dealing with this question, Newhagen and Rafaeli (1995) pointed out the five defining qualities of communication on the Net: “(a) multimedia (text, voice, pictures, animation, video); (b) hypertextuality instead of linear texts determined by the text author; (c) packet switching (the Net is designed to be route oblivious); (d) Synchronicity (Net communication can be synchronous or asynchronous); and (e) interactivity (‘the extent to which communication reflects back on itself, feeds on and responds to the past’)” (McQuail and Siune, 2003: 81). One of the important steps in the development of television technology was the integration of television and the new information technologies like the internet. The potential which was identified and already utilized led to the Net evolving into a mass medium by becoming an ‘integrator’ of all existing common media, making it possible to access digitalised information available as online newspapers, sound or video clips, and personal radio, TV, and video programmes. The other possible area of expansion of internet was illustrated in the on-going initiative to transform it into a “push” rather than a “pull” medium. The term “push” here refers to the concept of delivering media content to the Net users rather expecting the users to visit the Web sites for them to view the content (McQuail and Siune, 2003).

Digital television involved the digital compression of television images according to the standard of the Moving Picture Expert Group (MPEG 2). It was basically a technology which aimed at increasing the number of programmes which could be transmitted to viewers (McQuail and Siune, 2003). Most of these digital television developments took place in Europe and other developed countries. Digital television not only improves the quality of the programmes and interactivity but also increase the availability of television broadcasting frequencies in developing countries. As a result, “television in particular and media in general have become central and defining institutions

in modern society...That television currently frames the language and types of symbolic exchange that help define society” Stevenson, 2002: 193). People tend to rely more on what the mass media, say on cultural and social issues in forming their opinions. Stevenson also realised that the centrality of modern communication in contemporary culture was responsible for the rise of a culture of “real virtuality”:

“The idea of mass culture has now been surpassed by a media environment where messages are explicitly customised to the symbolic language of the intended audience. The future will not so much be governed by a homogenous mass produced culture repressing human diversity, but by a diversified popular culture where competitive advantage comes through product differentiation and audience segmentation...The newly emergent information society is characterised by a media culture that is more individuated and less homogenous than before.” (Stevenson, 2002: 193).

While mass communication contributed to the unification of diverse communities and social groups across time and space, it is also important to note that communication technologies can lead to greater fragmentation of the audience resulting from the different forms and genres which require viewers to continually select what to watch. Mass media ritually provide people with information about forms of life which are radically different from their own. Despite the challenges from cyberspace and other communication developments television has continued to attract people:

“Of course, television did not die in the early years of the twenty-first century, and in the multimedia environment there were to be a few dead channels. Indeed, television has remained a strong and persistent popular medium, attracting large audiences, as has printed press, which in some respects has become a more powerful medium than ever before, investigating and exposing” (Briggs and Burke, 2009: 277).

1.1.3 Mass Media in Sub-Saharan Africa

Because of its diversity, it is important to note that any discussion of the media ‘in Africa’ begs the question: which Africa (Frère, 2012)? This study focuses on Sub-Saharan Africa and one of the sources of the diversity of mass media situations in this region arises from the distinct dynamics between English speaking (a generic term used to refer to former British colonies) and French speaking (former Belgian or French colonies) countries. Even fifty years after the independence of many countries on the continent, certain features of the media landscapes follow the contours of the

borders of these former colonial empires (Frère, 2012), resulting in starkly contrasting media systems: notably differences in the structure of the media market, journalistic style and function, as well as the media's relations with the authorities, the approach of community radios, and legal and regulatory frameworks" (Frère, 2012:2). Thus, while in English-speaking Africa (Kenya, Nigeria, South Africa, Tanzania, etc), powerful press groups own several papers and networks of radio and TV stations; the media in French-speaking Africa often remain one person businesses involving a single and weakly structured outlet. Even in cases where integrated groups have emerged, as in the Democratic Republic of Congo, where several publishers have radio and TV stations, these companies remain fragile (Frère, 2012). According to Ayedun-Aluma (2011),

"The media structure of Anglophone West Africa is commonly viewed as comprising three components; traditional or indigenous media; modern mass media; and post-modern 'new' media...And in the ambit of modern mass media, three tiers are identified: government and public media; private and commercial media; and community media" (Ayedun-Aluma, 2011: 63).

Finally, it should be noted that a third type of media system in Sub-Saharan Africa is found in Lusophone (former colonies of Portugal) countries.

1.1.3.1 The Colonial Legacy of Mass Media in Africa

The coming of colonial administration in African countries brought with it many new socio-economic activities which continued to operate even after the end of colonialism. The colonial officers were tasked with the responsibility of building national consciousness out of states which had little shared history or cultural cohesiveness. Bourgault (1995) observed that the post-colonial governments had the monumental task of forging national consciousness and national identity among their often diverse peoples. She also highlighted the significant role of mass media, particularly government owned African media, in nurturing these new national identities:

"The colonial regimes introduced, rather late in the game, mass media, chiefly radio, largely to serve the interests of the expatriates who operated the colonies on behalf of the colonial powers. Typically, and significantly, these radio services were positioned almost exclusively in the capital

cities of the colonies, as were most newspapers; the latter introduced, in the main, by both government and enterprising expatriate entrepreneurs” (Bourgault, 1995: 23).

Nevertheless, in discussing the colonial legacy of mass media in Sub-Saharan Africa, one should not create the impression that there were no media in Africa. The aim is rather to stress the fact that the transformation from traditional communication to mass media was largely accelerated by the coming of missionaries and colonial rule. Nassanga (2009) explained the role of religion in the development of the mass communication as something which resulted from the requirement of new structures as people’s allegiance and general lives were changing:

“The missionaries set out from Europe with a mission of spreading Christianity in Africa. This could not be done by oral means alone. The people needed to be taught to read the Bible. This in turn necessitated the introduction of formal education in missionary schools and the development of print media. As schools spread, the culture of writing and reading also grew, leading to a reduction in reliance on traditional oral communication.” (Nassanga, 2009: 51).

This contribution by missionaries to spreading the use of mass media was significant in Africa just as the mass media played a vital role in the spreading of the Christian message. The relationship between religion and media is at the centre of the religious discourse from the very beginning. As Meyer (2009) suggested,

“Once religion is understood as a practice of mediation, media - such as images, written texts, film and television – appear neither alien to religion nor as alienating forces, distracting from the true essence. Rather, the media appear as an inalienable condition on which any attempt to access and render present the divine and to communicate among religious practitioners ultimately depends” Meyer (2009).

Thus, the media are intrinsic to religious mediation, playing an important role in authorizing and authenticating religious experience. Consequently, the arrival of new forms of media may disturb established power structures.

In the development of the media in Africa, the change from primarily oral communication to technological western mass communication created the uniqueness African media,

“The media in Black Africa are unique. In no other region of the world have the media been forced to endure change so rapidly. No other peoples have so quickly shifted from face - to - face communication without first passing through a stage of writing and literacy. When development theorists first noted this condition, they felt that the media offered great promise for Black Africa. But they did not seriously take the pre-existing cultural and social conditions into account, underestimating the difficulty of the venture. And these theorists

underestimated the degree to which the forms of modern communication they were imposing were alien.” (Bourgault, 1995: 2).

However, the modern mass media were introduced into Sub-Saharan Africa without consideration of the cultural and social conditions of the people and were looked upon as foreign in a continent predominantly influenced by oral traditions and social values in which a person found identity in the community or group to which one belonged. As Bourgault (1995: 4-5) noted, “The locus of the individual identification was with the larger social grouping. An individual without a group was a contradiction in terms.” Although the value of community-belonging is present in many Sub-Saharan countries, there is a growing sense of appreciation of the person as an individual and one of the purposes of this study is to explore the role of television in this shift in values.

1.1.3.2 Media Regulation

From the very beginning, the colonial powers regulated the use and ownership of the media. As Karikari (2007: 13) has noted,

“Whereas the African newspapers had varied origins and traditions, broadcasting was directly inherited from the colonial authorities. Though in some places private commercial interests had taken the initial step in radio broadcasting, in the majority of cases it was introduced as a direct political and ideological instrument of the colonial state. By the time of independence when new national governments inherited the system, broadcasting was everywhere a government monopoly” (Karikari, 2007:13).

The kind of colonial government which introduced the mass media in a particular Sub-Saharan African country laid the foundation for the regulation of media. Similarly, the type of government which took over after independence determined the kind of media regulations which followed, and even the lack of clear media policies. However, as Karikari (2007: 15) noted, the new governments developed the media not only on the basis of what they had received but also in terms of their national objectives:

“Broadly, broadcasting policy was based on what the governments considered to be critical national objectives. These included: forging national unity and national identity; development, however it was defined; and, additionally for the more radical pan – African states, supporting the anti-colonial struggles elsewhere. Generally it was a policy that placed politics at the head of broadcasting practice”.

The post-independence era of African mass media was characterised by the rapid expansion of shortwave and wire services. These developments enhanced the reach of radio over wide areas to cover most of, or even the entire, country. In this way, the spread of radio signals to many parts of the country contributed to the development of a new consciousness of the 'nation'. Growing out of this was the need to achieve inclusiveness and a sense of cultural integration, which in turn dictated the need to increase the number of languages used on radio. Karikari (2007) noted that although broadcasting establishments were concentrated in the capital cities, nearly all post-colonial African governments made it priority plan to expand the reach of broadcasting and the access to it of the people. There were installations of new transmitters and equipment, building of new studios, employment and training of technicians.

According to Bourgault (1995), the big rush to television in most African countries after independence can be accounted for by the fact that television, like national airlines, was seen as a symbol of national status. She also noted that although, at the time, more attention was paid to television hardware than software, the television signals in most countries did not reach far beyond the capital cities. However, in the past twenty years the situation has changed. In sub-Saharan Africa, including Zambia, television now reaches many parts of the country. Apart from the nation building objective, the mass media (especially radio which already existed at independence in many African countries) had other public service uses:

“In practice though, the post-colonial broadcasting in the early years of independence served a variety of public service uses that would make contributions to development objectives. Nearly everywhere, educational broadcasting was considered important and radio was used for mass literacy courses, and as supplementary support or distance classes for primary and secondary school programmes. These latter uses, as well as their support for agricultural extension work and rural development generally, borrowed from earlier or even contemporary formats in Europe, Canada and elsewhere” (Karikari (2007: 15).

Media regulation deals also with the laws and policies on how the media should operate. It also involves the protection of rights of citizens to information and access to media, 'public interest', policies prohibiting the use of hate speech or speech which incites violence, regulation of content of media advertising and programming. As Chibuta (2011) observed, media content (including local

production concerns) and access to media appear to be the two major areas of regulatory concern in Sub-Saharan Africa, especially in Nigeria, South Africa and Uganda. However, the history of Sub-Saharan African media countries which underwent the experience of colonial governments and one-party states, show that fundamental rights were not always respected. The setting up of self-regulating independent media authorities in some African countries protects the media from undue manipulation by government or commercial interests of individuals or corporate organisations. An independent media authority acts as political, religious, economic or cultural arbiter. Its neutrality enjoys credibility as the agency does not own the mass media under its regulation.

1.1.3.3 Media Ownership and Control

Inherited the mass media from the colonial authorities, the new governments owned and controlled these mass media and used them mainly for public service. Since state controlled public service was the basis of government mass media, commercial services were unheard of before the 1970's. However, by the middle of the decade, the economic strain of financing these state owned and controlled media began to be felt, leading many stations to introduce commercial services (Karikari, 2007). Nevertheless, this did not mean the end of government financing for their media. Commercial services complimented the funds these government media received.

The other post independence crisis which affected government mass media was the political changes many African countries experienced. In the 1970s, the promises of peace, freedom, justice and social progress, which were the foundations of the struggle against colonialism, were being subverted by political and social economic reversals. The general political situation in Sub-Saharan Africa was such that many countries were either one-party states or subject to military dictatorship,

“The common form of state and governance from the 1960s were one-party or military dictatorships. The one-party was adopted by both conservative capitalist-oriented regimes like Houphouet Boigny's in Cote d'Ivoire, Kamuzu Banda's in Malawi and Jomo Kenyatta's in Kenya, or by socialist-oriented ones like Kwame Nkrumah's in Ghana, Julius Nyerere's in Tanzania and Samora Michel's in Mozambique.” (Karikari, 2007: 16).

These political changes affected the operations of the mass media with regard to control of news and lack of respect for political pluralism and human rights. Commenting on what happened after the introduction of one-party state political arrangements or dictatorships in Sub-Saharan Africa, Karikari described the situation as follows,

“Governments abhorred dissent, proscribed organised opposition or alternative expressions in political and economic management of society. In short, political pluralism was at the best discouraged. Though disregard for, or abuses and violations of, rights dominated the relations between the state citizens generally, it is fair to recognise a difference between the horrific mass murdering criminality of regimes such as Idi Amin’s in Uganda and Mengistu Haile Mariam’s in Ethiopia one extreme, and the humane, enlightened authoritarianism of Zambia’s Kenneth Kaunda or Tanzania’s Julius Nyerere.” (Karikari, 2007: 16).

All of these political factors structured the atmosphere in which the media of the continent operated in the three decades after independence. There were assumptions that the achievement of national unity and development required the full and uniform agreement of all the people. The post-independence African governments believed that pluralistic media like pluralistic political arrangements with opposition parties and dissenting voices could impede progress and unity, and promote disunity. For legal justification and to compel compliance the new governments relied on the ready-made colonial legislature they inherited (Karikari, 2007). Thus, the one-party states convinced the people that national unity and development were more important than pluralistic politics and media allowing expressions of different views and voices and that, consequently, control of the media was necessary. Thus, by 1974 Head was able to note that, except for a few newspapers enjoying some freedom from official supervision, broadcasting in Africa was almost universally under direct government control. He also traced censorship in all the colonial governments - either in the form of direct severe censorship, as was the case in Francophone countries - or indirectly through sedition and other laws. The media became ruling party and elite tools for propaganda and maintenance of the favourable opinion. A good description of how mass media was used by African state authorities was given by Kasoma (2000),

“Broadcasting was, during the one-party and military rule, so politicised that programming of political material took a substantial amount of air time, perhaps beaten only, or in some cases equal, to the time taken by music, some of which consisted of songs with a political theme or message. Quite often, the entire speech of the President at a party or national rally, as they were called, was broadcast live for several hours. The use of government media as a

link to between the government and the people tended to be one-sided. The views of the people, especially if they were expressing dissent, were rarely, if ever published. They were effectively, in many cases, kept out of the government press either by government censors, particularly in Francophone and Lusophone countries, or by the editors and broadcast station directors through the practice of self-censorship.” (Kasoma, 2000: 35).

At the same time, it was important to note that the few private media which survived banning acted as a form of political opposition to the one-party and military regimes in Sub-Saharan Africa (Kasoma, 2000). This situation continued until the late 1980s when communism collapsed and there was a growing agitation for free expression of speech and thought (Chirwa, 1997), as well as increasing calls for the re-introduction of multi-party politics in many. The winds of change were too strong to be blocked by many one-party states in Sub-Saharan Africa, some of which had many economic problems and were already unpopular in the eyes of their citizens.

1.1.3.4 The Emergence of Private and Community Media in Africa

The emergence of the private and commercial media in Sub-Saharan Africa did not just take place out of the blue, but was based on the socio-political situation on the continent and elsewhere. Liberalisation and commercialisation of media came as a response to the experience of the one-party state era in which governments controlled almost all the media. The media themselves wanted some change and an increase in media freedom. The efforts of the media themselves in turning the media in Africa towards liberalisation and commercialisation were noted by Chibuta,

“The media in most African countries have since the early 1980s made steps towards liberalising and privatising their media sectors. In the context of the globalisation and commercialisation of the media worldwide, though, local media content as it relates to diversity has become a major issue especially as the media in Africa have had to respond to both challenges and opportunities arising out of these world trends...” (Chibuta, 2011: 269).

Meanwhile, while the local media in Africa were pushing for the liberalisation and privatisation of the sector, the international media did their part in encouraging the democratisation of the continent. People in Africa were now able to know what was happening in other countries especially relating to the democratisation of institutions of governance. Kasoma (2000) applauded the international media’s role in encouraging Africans to demand further democratisation.

“The contribution of the international independent press to African’ democratisation is worth mentioning. In the age of instant satellite radio and television broadcasts, the news about the democratisation of East Europe and the fall of the former Soviet Union in 1989 must have come as a shock worth emulating to many Africans, particularly those which had close ties with countries belonging to this political grouping (Kasoma, 2000: 30).

Furthermore, as O’Niel (1998) observed, the democratisation and fall of the former Soviet bloc created demonstration effects among the Africans who followed these events with interest.

“Demonstration effects refer to the process by which transition processes in one state influence the calculations of societal and state actors in another. Populations become informed about and encouraged by the changes elsewhere and begin to press for change at home as well; elites become panicky over the downfall of the autocrats abroad and in response become more reconciliatory or reactionary, either of which may spark mass mobilisation” (O’Niel, 1998:12).

These demonstration effects were not only felt in the political arena but also extended into other sectors of society, leading not just to calls for multi-party politics but also to demands for press freedom. State controlled media outlets were particularly under pressure from western donors who financed part of the operational budgets and supplied the much needed equipment. The few private media players in Sub-Saharan countries also demanded change in the media sector. Kasoma (2000) recorded the change which resulted from these demands,

“The government press...responded to demands by the donor community and other media players by adjusting from a position of being purely ‘voice of the government’, to one in which news in which news and views of the opposition, including that which is critical and at times opposed to government, is sometimes published or broadcast. As a result, the authoritarian grip that many governments had on their own media in the 1990s, was certainly weakened in all the countries which turned to multi-party and democratic governance systems, although the rate of accommodating the opposition by the government press is undoubtedly different from one country to another” (Kasoma, 2000: 61).

This change to multi-party politics helped bring about the rebirth of independent media in Sub-Saharan Africa, with some countries even allowing opposition politicians to address the nation on government owned broadcasting stations.

The increased emergence of independent media around the 1990s was also remarkable because the new media outlets were established by individuals, religious groups, Non Government Organisations (NGOs) and different communities. As Kasoma (2000) noted,

“Apart from the welcome rebirth of the independent press, Africa, during the 1990s, saw the increasing establishment of the community as well as Church press. Although distinct, the two were, in some cases, one and the same press. Sometimes the Church was responsible for the setting up a community press. Apart from the Church, the community press also had other sponsors and funders who included UN agencies, NGOs and private

entrepreneurs. In some countries such as South Africa, the community press, particularly community radio, was expanding so fast that by the close of the 1990s it was becoming powerful section of mass media to reckon with. This was in line with media development in the rest of the world where the 'big media' were gradually being replaced by the 'small media'. Community newspapers and radio stations were being preferred to national newspapers and radio stations not only by the communities but also by advertisers who were crucial to supporting their sustenance." (Kasoma, 2000: 98).

The weak bases of many national economies in Sub-Saharan Africa also affected media operations in many countries. Karikari (2007) argued that an important common characteristic of private media was that they were established with small budgets although Kenya, Nigeria and South Africa remained examples of media environments in which substantially big business ventures in press enterprises still exist. A further difference in the new media establishments was the fact that they were not dominated by political parties. Thus, the multiplication of private media did not rival the government controlled mass media. As Kasoma (2000: 98) observed,

"It was becoming obvious that if this trend continued, there would be a time when the community and Church press would rival the government press as mainstream media in many African countries. In Zambia, for example, out of seven new radio stations which were operating by October 1990, five belonged to the Christian Churches, mainly the Catholic Church, one was a women's station started and supported by United Nations Educational Scientific Cultural Organisation (UNESCO) and the last one was a private station run by commercially by a Zambian advertising firm. This situation was not only unique to Zambia but was also common to some other countries."

The involvement of Church, NGOs and private entrepreneurs in media development increased competition in many countries stimulating liberalisation of the air waves and related media laws. This competition was at the level of attracting a larger audience and more advertising. Advertising supplemented the finances of the media houses' meagre budgets. With the economic hardships that many African countries underwent in the 1980s, it was difficult for them continue financing all their media budgets without revenue from advertising and airtime charges.

The impact of the Church's involvement in media ownership and use were well elaborated by Kasoma (2000),

"The involvement of the Church in the press was by the close of the 1990s deeper than merely at the level of the ownership. The use of the press for evangelising or Church propaganda was noticeable almost everywhere on the continent. With reference to television, in particular, televangelism, as I have earlier in this review, became a daily feature of programming for not only Church owned stations but also government television stations. In some countries, such as Zambia, the broadcast time devoted to televangelism particularly during weekends constituted about half of the total air time. The Churches of course, paid for the air time they used for televangelising on the government stations. The

government television stations welcomed the income which beefed up their meagre budgets. I see the influence of the Churches in the press in Africa during the first decade of the 2000s as increasing rather than decreasing both at the level of ownership as well as content.” (Kasoma, 2000: 98).

Thus, the contribution of Churches to the development of mass media in Sub-Saharan Africa was enormous, and continues to expand. From the experience of working as a Communications Secretary at the Association of Member Episcopal Conference in Eastern Africa (AMECEA) Secretariat in Nairobi and travelling to most of the nine member countries (Eritrea, Ethiopia, Malawi, Kenya, Tanzania, Sudan, South Sudan, Uganda and Zambia), I witnessed increased ownership of mass media, especially radio, by the Catholic Church. Since 2008, several Catholic television stations have been launched: TV Luntha in Malawi, Tumaini TV in Tanzania, and TV Wa in Uganda. The increase in Church media ownership was not only observed in the Catholic Church but also in other churches and religious groups like Muslims.

The changes in scale, size and structure of African media were described by Paul Tiyaambe Zeleza,

“In general, four major trends can be observed, although of course they manifest themselves quite differently and in varied combinations which and among different countries. First, there is greater liberalisation and commercialisation of the media. Second, the pluralisation and concentration of media have yielded increases of media practitioners and entrepreneurs which are counterbalanced by the rise of larger media concerns. Third, simultaneous media localisation and transnationalisation, whereby local media outlets (such as ethnic media) coexist with elements of global media establishment (such as CNN). Fourth, the tabloidization and fragmentation of media is increasing (in print media especially) as they become less text heavy, more visual and graphics rich, more sensational and parochial. As might be expected, specific trends characterise each of the major forms of mass media: print, radio, television and the internet.” (Zeleza, 2009: 25).

Compared to radio, television became more commercialised due to the higher investments needed in television broadcasting. The amount of finance required to set up and run television stations was one of the reasons why the number of television stations lags behind that of radio stations. Another factor which cannot be ignored was the high cost of buying television sets. Analysing the increased use and ownership of television, Zeleza (2009) noted an increase in the number of television stations in Africa in the last two decades, with the number of receivers in the 45 countries surveyed increasing more than 5.5 times between 1980 and 2000. During the same period, the receivers per

capita trebled. According to Zeleza (2009) this growth was largely due to the spread of satellite technology.

“Another notable feature in the television industry has been the growth of satellite television, which has accelerated the transnationalisation of television broadcastings. In many markets viewers now have access to international and regional television stations, most prominently CNN from the United States and the BBC from the United Kingdom, as well as AL – Jazeera from Qatar and M-Net from South Africa. The first three provide round – the – clock news, whereas M-Net represents the growing number of stations that mostly provide entertainment. Although entertainment programming continues to be dominated by American movies, soaps and comedies, especially in English – speaking countries, local and regional content has also expanded. Particularly impressive has been the growth of the video film industry in Nigeria and Ghana, whose products are shown on televisions in many countries across the continent” (Zeleza, 2009: 27).

1.1.3.5 Television Programming in Africa

When television was introduced before independence, most television stations in Sub-Saharan Africa broadcasted their programmes from about 17.00 hours or 18.00 hours till about 23.00 hours or midnight. At the time, many countries were poorly equipped for television production and broadcasting. For example, only a few countries like Zaire (now The Democratic Republic of Congo), Gabon, Nigeria, and Zimbabwe had film production facilities (Bourgault, 1995). However, many countries now have television programming running for 24 hours, although they repeat most of the programmes aired in the evening the following morning. Some television stations also switch to international satellite channels like CNN, BBC, M-Net and Al – Jazeera.

As Zeleza (2009) noted, however, since it was driven by different motives and factors, this recent media expansion remains unstable and uneven,

“Communicative spaces in Africa have expanded remarkably in recent years, owing to wider transformations in the continent’s political and cultural economies. They remain unstable, unequal, and uneven in their development within and among countries however. Media, moreover, are and have been integral to Africa’s social development. They have been crucial to development of Africa socialities, and in the construction and articulation of collective identities at various social and spatial scales from gender to generation, and from the local to the global” (Zeleza, 2009).

The complex development of media occurred at different rates in different countries. It is also important to note that the construction, dissemination, and consumption of the media vary and change in time and space, according to the shifting materials and imperatives of production,

communication, transport, and authority configured around the historical makers of nation, class, gender, race, religion and social labels. Media serve as a means of transmission of ideas, images, and information. They provide communicative spaces for public discourses and discursive publics, an arena of sign-communication and sign-communities. The media also facilitate the process of constructing social identities and identifying social performances (Zezeza, 2009).

As was noted above, the media, and especially radio and television, were considered useful in the political and educational arenas which aimed at promoting national unity. In addition, as Nassanga (2009) observed, the other characteristic element of traditional African oral communication was the emphasis on community participation. Although the mass media seemed to undermine this aspect of traditional communication, the appreciation of community participation in 'nation building' remained a value that the newly independent African states kept high on their agendas. Nation building was the reason why a relatively high percentage of time was allocated to educational and oratory material, dealing with subjects like literacy, civics, public health, agricultural improvement, cultural traditions, political commentary, and social guidance (Head, 1974). The 'nation building' agenda of the mass media in Africa, however, could not last long after the introduction of media based marketing strategies which aimed at promoting the social processes characterising a market economy and its distinctive allocation of values. In addition, the media became a tool for globalisation. According to Aseka (2009), through the media the globalisation process generated transformational dynamics which had a negative impact on pre-modern cultures of pastoralists and agrarian types throughout Africa. He further observed that local transformation process can be viewed as part of the trend towards globalisation, and media projects could also be understood in post-modernist terms. Thus, the media and their programming were vital to the creation of the global village where materialistic consumerism was central.

The relevance of mass media depends on the programmes which they transmit to their audiences. Examining programming in most countries, one finds that a large proportion of time is devoted to entertainment programmes rather than informational and educational or developmental

programmes. For instance, in a national survey on the performance of the electronic media in Uganda (Chibita, 2004:37), when respondents were asked to rate the balance in programming, less than half (45per cent) were satisfied with the balance (Nassanga, 2009:57-58). This imbalance was attributed to the predominance of private media whose priority was to increase their profit while reducing their costs. This encouraged the tendency to broadcast more entertainment programmes like music and sport instead of investing in news collection and investigative stories which were more expensive. Most of these entertainment programmes were imported from Western countries, with Western music, soaps and sports accounting for a large part of local media programming (Nassanga, 2009). These old imported western programmes were cheaper compared to new locally produced television programmes. In addition, there was the lack of equipment and skills to produce new television programmes to meet the demands of the existing stations in most African countries.

According to Nassanga (2009), the effect of western programme content was that when the majority of the Africans who live in rural areas turn to the media they find content which is of little relevance to them. A study in Uganda demonstrated that there was a lack of active participation of local people in national affairs as a result of being generally not well informed about government programmes, laws and policies, thus creating an information gap and the detachment of the grassroots from other sections of society (Nassanga, 2009). While one can easily take this cheap source of television programmes as a gain for African countries, it should also be noted that the African media lost an opportunity to be relevant to their audience and to reflect what was happening within local society. The West did not take the time to learn from Africa's experience which would have facilitated cultural interaction within a framework of equity, respect, dialogue, debate and solidarity (Nassanga, 2009).

However, this large concentration of western television programmes was not just passively accepted by all Africans. As the globalization process gained momentum efforts were made to counteract this trend and, according to Nassanga (2009:52) a growing number of institutions have attempted to reduce the negative effects of globalisation. Commenting on the effects of western

media content, Nassanga (2009:59) also noted the alienation from cultural norms, values and customs resulting from such programming, as well as the fact that Western languages like English, French, Spanish and German have facilitated global communication at the cost of marginalising local languages. Moreover, the use of foreign languages meant that most local people did not completely understand the programmes being offered. The argument that multilingual media were not viable as the media could not accommodate all the many languages and dialects in each African country; however, does not hold since it could have been done by using the existing regional media organisations and by strengthening public media to cater not only for the urban elites but also for rural populations, thereby giving birth to locally owned and managed community media concerned with the relevant needs and issues of the local community and facilitating the development process in Africa (Nassanga, 2009).

The demand for local content in mass media programmes is partly the reason that led to the success enjoyed by some Pentecostal religious groups that use audio–visual media which became easily accessible when state-controlled media were liberalised and commercialised. Meyer (2009) observed that locally produced Ghanaian and Nigerian movie videos offered an interesting example of Pentecostalism’s closeness to certain kinds of mass mediated entertainment,

“In recent years, Nigerian movies have been far more successful in appealing to popular taste than Ghanaian ones. One important reason for this is the far more extensive treatment of occult forces (jujus), horror, and violence in the former (which may be explained, at least in part, by the fact that Ghanaian films are heavily censored).” (Meyer, 2009).

These videos have been circulating around Africa and a number of television stations broadcast Ghanaian and Nigerian produced movies. For example, MultiChoice Africa, a South African Satellite Cable Television Company covering the African continent, has a channel called Africa Magic which shows predominantly Nigerian movies 24hrs daily.

In talking about media programming in Sub-Saharan Africa, it would be an omission not to mention the phenomenon of entertainment-education, especially in programmes dealing with health and development matters. Njogu (2009) outlined the effectiveness of this approach.

“The appeal of entertainment – education initiatives is a consequence of its narrative approach, essentially because human beings are storytellers who employ narrative logic in processing discourse. Entertainment –education soaps have complex plots and sub-plots, different levels of characterisation, and conflicts and resolutions which are identifiable to audience members ... Entertainment – education programmes that follow a clear social learning theory seek to engage communities in dialogue to pave way for the reconfiguration of power dynamics and behaviour patterns within families and communities” (Njogu, 2009: 134).

According to this perspective, the media could also play a big role in the development and eventual acceptance of the HIV and AIDS vaccine which were key to the eradication of the pandemic. The media play an important role in the prevention education with regard to HIV–AIDS and other diseases, and in fighting the stigma of those suffering from them.

As already mentioned, mass media programming in Sub-Saharan African is conditioned to some extent by poverty and the lack of skilled personnel and equipment. This leads to a situation whereby these media use more imported films and serials from Western countries. Acknowledging this reality, Njogu (2009) noted that the end result of this dependence on imported media programmes was cultural domination which interfered negatively in the audience’s tastes, modes of thought and decision–making processes. Moreover, it cultivated individuals and communities to believe that the West provides the ideal solutions for their predicament and that their identity should be pegged to what Africans receive from Western media. He identified different forms of cultural imperialism: “media systems consciously exporting media influence, media systems unconsciously disseminating them, communities consciously adopting metropolitan values, and communities unconsciously integrating Western values” (Njogu, 2009: 136). However, efforts to counter Western programming have yet to fully rectify the situation. Deliberate and systematic continuous effort is needed to create an African media culture where various genres such as soap operas become the means of sharing values, especially when people view television together.

As a medium of educational delivery the media could help people to prepare for jobs, while at the same time reducing the level of investment and administrative structures associated with traditional education systems. The media could also help the benefits of education to reach beyond the four walls of a school to embrace a wider spectrum of people, young and old, rural and urban. Ngome

(2009) argued that developing countries need to increasingly consider the application of mass media technology to reach millions of people in isolated regions and often neglected groups, especially given the common problem of shortages of teachers in developing countries. In this respect, the Ivory Coast has been cited as one of the success stories:

“Although radio combined with print can be used to increase educational opportunities and enhance its quality, televised education has an added advantage over both radio and print. Several countries in Africa have had success in using television in education. For instance, when the Cote d’Ivoire attained its independence in the 1960s, enrolment was low due to inadequate access to schooling opportunities ... The physical infrastructure was inadequate; teachers were underpaid, undertrained, and demoralised; and management and planning were poor at all levels. Textbooks, teachers’ guide and other essential instrumental materials were in short supply, making both teaching and learning extremely difficult...The government initiated a televised education programme to develop the nation’s education system.” (Ngome, 2009: 142)

With an existing television network covering the whole Ivory Coast, help from the United Nations Development Programme in 1968 enabled the government to set up a training school for primary school teachers who researched on the global solution of problem of education for development. The results that were achieved in basic education through the use of television by 1980 would have taken 30 years using traditional methods. Television was also used to enhance the quality of classroom instruction (Ngome, 2009). The role of media in education was also extended to the university sector. Some African universities have improved their Information and Communication Technology (ICT) infrastructure as means to expand provision of higher education and reduce the cost of teaching programmes, while improving the quality of education.

Naturally, the development of the mass media did not end with the diffusion of television. New media have continued to appear on the market and each new medium has opened up new avenues and possibilities for the already existing media. The introduction of the internet has opened new avenues for Africa to broadcast itself at home and abroad, thereby increasing Africa’s global presence. “Numerous African newspapers and radio stations can now be readily accessed on internet, not to mention exclusively online sites created by people and organisations on the continent and in the diaspora” (Zezeza, 2009: 32). However, even with the establishment of these sites, the flow of news is still predominantly from the global north to Africa rather than the other

way round. The continent lacks a BBC, CNN or an Al-Jazeera which could project its presence to the rest of the world. Zeleza (2009) threw down a challenge to African media entrepreneurs to set up powerful media which could help to have a global capacity to define Africa instead of waiting for others to do so and, in particular to counteract the perpetuation negative images of the continent such as poverty, disease, conflict, wars, and tribalism.

1.1.3.6 Existing Studies of TV use in Sub-Saharan Africa: South Africa

To begin with it should be noted that there is a dearth of studies dealing specifically with the use of TV in Sub-Saharan Africa. However, a number of studies of media use have been conducted in South Africa and so these must suffice to provide some kind of context. Consequently, their results will be summarized at some length.

The first, by Lee (1977) dealt with the issue of values and social change and noted,

“firstly, that media can reflect and encourage social change by producing changing styles of communications; secondly that media can reflect change in the changing themes or content of the message carried by the medium; and thirdly and most important, media are themselves a factor in change – they change attitudes, they alter perceptions, and – complexity upon complexity – they are very often the only means by which we can observe the social and personal changes on which media themselves have been factors of change” (Lee, 1977: 51-52).

Further, Lee argued that there were two areas in which mass media could be shown empirically to have changed attitudes and behaviour: in changing an individual’s peripheral attitudes, and creating attitudes where none were held before. This peripheral effect he considered to be particularly powerful with regard to television since it has the capability to continually introduce audiences to material they had never thought of or seen before.

Another study regarding media use in South Africa was conducted among students of North-West University (NWU) to assess patterns and political knowledge in the 2009 election. In this study Otto and Fourie (2011) dealt with the need for a politically informed citizenry by looking at the two main ways of learning about politics: from people (interpersonal communication) and from the mass

media. The study investigated the political knowledge and media-use patterns of 921 students of NWU on its three sites. The study concluded that the mass media play some role in the acquisition of political knowledge. It also showed that access to media, interest in politics and the motivation to gain political information were some of the factors which affected media–use patterns with regard to political information. For each of the four mass media (TV, radio, Newspapers and Internet), the students were asked to indicate their preferred medium and the reason for using it. The results demonstrated that:

“Despite the difference in the demographic composition and political knowledge levels, the broad media – usage patterns of the different campuses were very similar, confirming that the students on the campuses had access to the same media. Among the student on the campuses, television, followed by radio, were the preferred media for obtaining political information and were so popular due to their convenience. Only in the case of the Mafikeng Campus was the most important reason for using radio not convince, but speed” (Otto & Fourie, 2011:410).

Newspapers were the third most preferred medium followed by internet in the fourth place. Interestingly, relatively few of the students who chose internet as their preferred means of receiving political information cited speed or convenience as the most important reasons for using it.

With regard to the average amount of time student voters spent looking for political news, Otto & Fourie (2011) reported that, on a normal day, students usually took less time (48 minutes) searching for political information from newspapers compared to television where they spent 2 hours. On the other hand, NWU students were reported to have used both radio and internet for one–and–a-half hours each per day to get political information. The students spent the least time using newspapers to source for political information. The study concluded that students on the three campuses indicated that television and radio (in that order) were their preferred media because of their convenience and speed. In the third place were newspapers while, contrary to expectations, very few students indicated that they preferred to receive political information through the internet. According to Otto and Fourie (2011), this was because, “the television medium is, par excellence, equipped to provide shortcuts to political information.”

A third study was entitled, “a baseline study of youth identity, the media and the public sphere in South Africa” and involved 956 respondents mostly between 15 and 30 years of age in four provinces: Eastern Cape, Gauteng, Kwa Zulu-Natal and the Western Cape (Malila, 2013). The study aims were threefold: first, to investigate the ways in which different forms of media shape the identity of youth in South Africa. Second, to probe possible ways in which the media contribute to the civic identity of South African youth. Third, to explore to extent to which the South African media reflect the voices of young people. According to the results most respondents indicated that they mainly used radio news to get information, followed by South African TV news. The third most used source of news was Google or other search engines, while the least used medium for news was tabloid newspapers. Black African respondents used both radio and TV news as main sources of information, while there was significantly less use of South African TV news amongst White youth, most of whom mostly used Google and other search engines to access their news. Meanwhile, Indian/coloured youth also used radio the most to access news and tabloid newspapers the least. More black African youth used tabloids as a news source than did white youth.

In terms of income levels, those young people with a higher income mostly used Google and other search engines to access news, while utilizing tabloid newspapers the least. For those in the lowest income category, radio news was the most accessed media and international online news websites the least used news source. The second lowest income group used South African TV news as their predominant source of news and formed the highest users of this medium amongst all the income categories, while the highest income category utilized South African TV news the least. Radio news was used most by the third lowest income category as their most significant news source, while radio news showed significantly lower figures as a preferred source of news for the higher income categories. The second highest income group used Google etc. and local online news sites most as sources of news.

There were also differences in the use of media in terms of the place of residence of respondents. People from rural areas, small towns, and cities all used radio news as the most preferred source of

information. Respondents from non-urban areas used the international online news websites least. For respondents from rural areas, the use of tabloid newspapers as the preferred medium for information gathering was significantly more than those in the big cities. Tabloid newspapers were the least preferred medium of getting news for urban respondents as well as those in small cities. Nearly eight out of ten respondents in the rural areas preferred South African TV news as source of information, while 63% of urban respondents and 67% of respondents in small towns preferred this medium. There were no significant differences in terms of the use of local online news websites, social media, and Google etc. with regard to place of residence. In conclusion, Malila (2013) compared the media use of South African youth and their counterparts in Netherlands,

“Media usage amongst South African youth is surprisingly comparable with the young people in the Netherlands who also still favour traditional broadcasting media rather than printed newspapers. South African youth favour radio more than television as opposed to Dutch youth who favour radio as their most important news source. Young people in Netherlands also used online news proportionately more as sources news than printed newspapers. While South Africa youth used online resources to access news, Dutch youth used search engines rather than news websites to gather news” (Malila, 2013:51).

Budlender et al (2001) surveyed how South African men and women spend their time: 14,306 respondents were interviewed and completed diaries in respect of the activities of the previous day. The activities were divided into ten categories for which time spent was given in mean number of minutes. The findings showed that, overall, male and female respondents used the media for an average of 112 and 105 minutes, respectively. Separated according to ethnicity, African male and female respondents scored 101 and 93 minutes; Coloured males and females 138 and 136 minutes; and Indian males and females 135 and 143 minutes. White males and females spent the most time using mass media (153 and 150 minutes respectively). The study also reported that male respondents aged 18-39 and 40+ used mass media in the company of other adults for 115 and 124 minutes respectively, while their female counterparts in the same age categories recorded 101 and 113 minutes. Conversely, individual mass media use among males in these age categories was 104 and 115 minutes and for females 108 and 100 mean minutes, respectively.

1.1.3.7 Media and Changing Life

From the moment that the media were established in Sub-Saharan Africa, life could not remain unchanged. Some of the changes observed to have been brought about by media were linked to the social systems, identities and cultural elements of media users. Njogu and Middleton (2009) noted that the various media lead to the formation of new social systems and identities, the maintenance or reshaping of existing ones, and often the destruction of believed traditional ones. They also argued that while media such as television were often considered to bring global culture only a small minority of people in Africa have access to television. Although the number of television viewers keeps increasing, its audience share has not yet surpassed that of radio. Njogu and Middleton (2009) also argued that, whether global or local, the media represent ways of living and present models of how one might appropriately relate with others, as well as how recognition, status, honour, and prestige are given or withheld. The Media can ridicule or ignore certain sections of society or promote the ideas of the powerful economic or social classes. Moreover, the media play a vital role in the process of entrenching public consent because media texts can construct definitions which can be presented as ‘reality’ (Njogu and Middleton, 2009; cf. Barber, 2009).

As was the case everywhere, the media have undoubtedly been associated with profound changes in African life. I personally observed the dying tradition of narrating stories to children in the evening while Nassanga (2009L 51) observed,

“In addition, changes have taken place in family structures and patterns of living. These have led to the near – extinction of traditional oral culture in some parts of African society, such as the urban areas. The pressures of modern life leave no time for parents or other relatives to engage the children in ‘informal learning’ – through the use of stories, songs, poems, idioms, proverbs, and the like. Moreover, with the change from extended family structures to nuclear family units, elders who used to co-reside with younger generations if their families and performed important educational tasks, now stay with the children only during brief visits.”

The changes facilitated by the media in Africa have also been observed at the cultural level. In the process of transmitting various programmes, a cultural values hierarchy can be imposed on media

users. Nyamnjoh (2009:63) noted that, under the influence of cultural industries, African culture is marginalized in the hierarchy of cultures,

“Culturally, the media are subject to an imposed hierarchy of national and world cultures, and also of the cultural industries that have opted for routinization, standardization and homogenization of content. This has occasioned the exclusion or marginalisation of entire world views and cultures that do not guarantee profitability. African world views and cultural views are doubly excluded: first by ideology of hierarchies of cultures, and second by cultural industries more interested in profits than the promotion of creative diversity and cultural plurality”

The exclusion of African culture in media content and the emphasis on profit mean that the media do not really promote African world views and values. The consequences of this lack of pluralism and informed popular discourses on social actions led to the situation where African media have professional values out of tune with the expectations of those they purport to serve (Nyamnjoh, 2009).

Some African scholars like Aseka (2009) link media, and especially television, to postmodernism and consumerism. He argues that the African media failed to aggressively market an African identity and authenticity to challenge the one imposed by the West,

“In this postmodern age, as we sit around the television sets, as we watch movies or soap operas and collectively strive to acquire the media-produced images of the ‘good life’, let us remember that our choices are made for us if we relinquish our mediatory positions and initiatives. When choices are made for us, those choices are reduced to the equivalent of a brand name. We sacrifice our self-knowledge, our values and our purpose, and attempt to fill the resulting gap with sheer consumerism. But consumerism offers only the illusion of choice.” (Aseka, 2009: 90).

As a result, he claims that African cultural values are losing out to consumerist values. Moreover, he sees these changes as being fostered by the values of corporate America exported to Africa, an imperialism which will continue to smother the African public with images manufactured in the West and transmitted by the western dominated media houses and their surrogate African outlets. It is this issue of the media and changing values (in the Zambian context) which lies at the heart of this dissertation.

1. 2 Mass Media Development in Zambia

1.2.1 Zambia: Socio-economic Context

Zambia is a former British colony which, before independence, was known as Northern Rhodesia. The colony was named after Cecil Rhodes, a well-known rich empire builder in Southern Africa. The territory was initially administered by the British South Africa Company before the British Government established its own administration. The name “Zambia” comes from the Zambezi River which rises in the North Western corner of the country (Zambia Catholic Secretariat, 1992). It runs through Western Province to Livingstone’s Victoria Falls and Lake Kariba before meeting the Kafue and Luangwa Rivers. From there it flows into Mozambique and on into the Indian Ocean.

Geographically, Zambia is situated in south Central Africa, and is a landlocked country surrounded by eight neighbours: Angola, the Democratic Republic of Congo, Tanzania, Malawi, Mozambique, Zimbabwe, Botswana and Namibia (Kasoma, 1990). It is a large country covering an area of 752,620 square kilometres, which is bigger than the combined area of France, Belgium, The Netherlands and Switzerland (Zambia Catholic Secretariat, 1992).

Before gaining independence on 24th October 1964, the protectorate rule (1924-1964) was characterised by a serious racial split between the majority black population and the few influential white settlers. This racial segregation permeated all spheres of people’s lives, including the mass media (Kasoma, 1990). Independence brought major political and socio-economic changes to Zambia. Kenneth David Kaunda, the first President, ruled for 27 years. During the Kaunda era, the country’s constitution was amended to transform Zambia from a multiparty to a single party system of government. However, since 1990 Zambia has become a multiparty democracy with more than thirty registered political parties. Presidential and parliamentary elections are held every five years. The presidency is limited to a maximum of two five-year terms. The Zambian Government has three arms: the executive, legislature and judiciary.

In comparison with the single party rule era, the political climate of the country has improved since re-introduction of multiparty politics. Although there is no absolute media freedom, people and journalists are relatively free to express their views. Zambian media organisations favour self-regulation and have struggled against the government's intention to control them. The Minister of Information and Broadcasting Services observed that "talks between the government and media associations on self regulation are progressing well and showing signs that the two parties shall arrive at a positive conclusion" (http://www.postzambia.com/post-read_article.php?articleId=4533. 16/01/2010). Meanwhile, Zambia continues to enjoy peace and stability.

Demographically, there has been a continuous movement of the people from rural to urban areas looking for employment or better life in the cities. As a result a bigger concentration of the people has grown up in the towns, especially those along the railway line from Livingstone on the border with Zimbabwe in the south up to Chilambobwe on the frontier with the Democratic Republic of Congo, and from Kipiri Mposhi to Tunduma the last city before Tanzania. Most of the indigenous population are Bantu belonging to 73 ethnic groups. Most of them are believed to have originated from the Luba–Lunda Kingdoms, the area found in present day Democratic Republic of Congo (Ex-Zaire) (Chondoka, 1988). These dialects only differ slightly from six of the widely spoken languages in Zambia. The most recent data show that, with 33.5% of the population, Bemba is the most widely used language, followed by Nyanja (14.8%), and Tonga (11.4%). (Banda, 2006; Central Statistical Office, 2012b).

The official language of the country is English which according to legislation is to be used in education as the medium of instruction from Grade 1 to university level. It is the only language used in Parliament and the sole language of government administration (Lubinda, 2008). As regards the language used in the media,

"Until relatively recently, the only language used in the media in Zambia were English and the seven official indigenous languages: ciTonga, ciNyanja, iciBemba, kiKaonde, Lunda, Luvale and siLozi. Before the advent of community media in Zambia, the other local languages (such as ciTumbuka and ciMambwe) were totally excluded from mainstream print and electronic media. The media in Zambia are characterised by a heavy bias in favour of English, the ex-colonial language." (Lubinda, 2008: 97-98).

The private television and radio stations mainly use English and have a few programmes which mix popular local languages like Bemba and Nyanja. This seems to be a result of lack of government prescriptions in terms of which languages should be used by private media (Lubinda, 2008). In this light, it is not surprising that most television programmes are in English and of foreign origin.

Although Zambia is big in size, the population is relatively low. However, it has continued to grow, increasing from 5.7 million in 1980 to 7.8 million 1990. It then increased from 9.9 million in 2000 to 13.1 million in 2010. This gives an annual growth rate of 2.8 per cent between 2000 and 2010, down from 3.2 per cent between 1980 and 1990. The country's average population density is 17.3 persons per square kilometre, while Lusaka Province...has the highest average of 100.4 persons per square kilometre" (Central Statistical Office, 2012: 1). The population is distributed in a certain pattern in different provinces. The 2010 Census results showed that Lusaka Province had the largest population of 2,191,225 persons followed by the Copperbelt Province with 1,972,317. The smallest population in 2010 was recorded in the newly established Muchinga Province which had 711,657 (Central Statistics Office, 2012b: 7). The urban areas contain more people than rural ones.

Rural/urban analysis shows that over 65 percent of the population reside in rural areas, a proportion that has remained almost unchanged since 2006. Results show that there was an increase in the population of people residing in urban areas of North Western Province. The most urbanised provinces are Copperbelt (80 percent) and Lusaka (83 percent). (Central Statistical Office, 2012: 15).

Lusaka Province had the largest urban population (1,854,907) while Western Province recorded the smallest (119,851). Eastern Province recorded the largest rural population (1,392,338) while Lusaka Province recorded the smallest (336,318)" (Central Statistical Office, 2012b: 7).

Lusaka is the capital city and has the largest population. By African standards the country is highly urbanised. Most towns are found on the Copperbelt and include Kitwe, Ndola, Mufulira, Chingola, Luanhya, Kalulushi, Chilambobwe and Chambeshi. Other major towns are Livingstone and Kabwe which are situated on the main railway that once was the only link between the country and the outside world" (Kasoma, 1990: 2). Other important towns are Mongu, Chipata, Kasama, Mansa and Solwezi.

The presence of many towns on the copper belt was due the copper mining that has taken place in the region for many years. “Copper mining transformed the life of the Zambian people as well as the country’s landscape. Mining made Zambia a major centre of urban employment rather than an exporter of rural labour” (Schuster, 1979: 18). Other industries also developed in other towns especially those along the line of railway from Livingstone to Chilambobwe. For example, towns like Lusaka and Livingstone have many factories and service oriented institutions and companies which have increased in number over the years, providing employment opportunities for the people migrating from rural areas. Even when jobs were not easily available, young people still migrated to urban areas because of the better services they could get there. This is as Schuster observed:

“The country became a nation of migrants, moving from various rural areas to the towns, between rural areas, and between towns. The degree of geographic mobility of African men from the 1930s onward cannot be exaggerated. Virtually all the provinces were drawn into it. Western Province peoples went to Livingstone, Central Province peoples went to Kabwe, and Eastern Province peoples went to Lusaka. While members of one of the large tribes from the Northern Province, the Bemba, became the largest group on the Copperbelt, all provinces are represented here” (Schuster, 1979: 19).

One aspect of Zambian life involves religious beliefs. The major religions are Christianity, Islam, Hinduism, and various traditional religions based on ancestral worship which existed before the others. According to the Central Statistical Office (2012b), Protestants and Catholics formed 75.3 percent and 20.2 percent of the population, respectively; Muslims and other religious affiliations make up 2.5 percent of the population (Central Statistical Office, 2012b). The remaining 2.0 percent are unaffiliated to any of the above mentioned religions. Catholics make up 3,425,000 (28.22%) of Zambia’s population of 12,138,000 (Catholic Media Services, 2010).

Many Christian missionary societies came to Northern Rhodesia (Zambia) during the colonial era. The first and largest was the Baptist Missionary Society, followed by the London Missionary Society, the Anglican Missionary Society and the American Board of Commissions for Foreign Missions (Rasing, 2001). The Catholic Church was established in Zambia in 1891 when the Missionaries popularly known as the White Fathers settled near Mambwe-Mwela in the northern part of the country (Hinfelaar, 2004). The southern and western parts of Zambia were evangelised

by the Jesuit Fathers and Franciscan Missionaries who arrived later and expanded their pastoral areas northwards. After earlier attempts by the Jesuits to establish a mission station across the Zambezi River had failed, they finally managed to cross into Northern Rhodesia in 1902 and with the agreement of Chief Moonze established Chikuni Mission Station in 1905 (Hinfelaar, 2004).

Although Zambians are generally religious, for many the coming of Christian missionaries had an influential role in changing the tribal life. Christianity required a complete renunciation of African traditional spiritual beliefs and values and this was the fundamental task of the early missionaries (Grant, 2009). They converted and baptised people, especially the sick and liberated slaves (whom they bought back from their masters or slave traders), founded churches and established schools where local children and freed slaves attended. In the schools they taught the gospel and how girls could become good future wives. However, at first, local people were not interested in education. In order to encourage children to attend missionary schools, they were paid small sums of money. Missionaries also trained catechists in Latin, Bible reading and sent students out to preach the gospel. The White Fathers expanded the number of mission stations in Northern Province, and later moved to Luapula and Eastern Provinces. Meanwhile, the Italian Franciscan missionaries began working in the copper belt in 1930s (Rasing, 2001:37). They then extended their work into North Western Province where they met the Irish Franciscan Capuchins who had started pastoral work in Western Province. The Jesuit Fathers expanded their missionary territory from the south to Kabwe in Central Province where the Italian Franciscans had established one parish.

With the increase in the number of priests and sisters in Northern Rhodesia, the Catholic Church has spread to all corners but, most especially, the urban and some rural areas.

“When Northern Rhodesia became more urbanised and missionaries realised that people would settle in towns permanently, the missionaries founded mission stations in urban areas. By 1950 Catholic and protestant churches had been established in all the towns along the railway line. The Catholic Church became the fastest growing Church with the largest number of followers. The growth of urban areas increased in the years just before and after independence and the Catholic Church extended its stations in the urban areas.” (Rasing, 2001: 37-38).

By expanding into these areas the Catholic Church managed to minister and influence the urban working population, as well as the new urban elite. It also meant that they were ministering not only to more people but also to the young people who were leaving rural areas in search of jobs and betterment.

The Catholic Church is one of the well structured organisations in the world. As the Catholic Church in Zambia grew, it was necessary to organise and coordinate its activities. In 1935 the Episcopal Conference was established to coordinate the missions (Rasing, 2001). There are currently nine dioceses (Chipata, Kabwe, Livingstone, Mansa, Mpika, Monze, Ndola, Solwezi and Mongu), and two archdioceses (Lusaka and Kasama). Apart from Lusaka Archdiocese which covers a geographical area more than one province, the rest are more or less equivalent to the provinces. All dioceses are divided into deaneries which in turn are subdivided into parishes. The parish is the main point of reference in all the dioceses, and each parish is subdivided into Small Christian Communities (SCCs). The bishops form an ecclesiastical board called Zambia Episcopal Conference. The different national bishops' Episcopal Conferences make regional associations of bishops' conferences like Association of Member Episcopal Conferences in Eastern (AMECEA) for the English – Speaking Eastern Africa (Eritrea, Ethiopia, Kenya, Malawi, Tanzania, Uganda, Sudan and Zambia). There are ten regional associations of bishops' conferences in Africa, and these form the continental Symposium of Episcopal Conferences in Africa and Madagascar (SECAM). It is vital to note that each diocese in Africa is linked directly to the Congregation for the Evangelisation of Peoples which financially supports their religious activities.

On the economic front, Zambia's economy has traditionally been dependent on mining, especially the Copperbelt. "Copper, which is the country's economic mainstay, accounts for approximately 80 percent of the country's export earnings" (Central Statistical Office, 2003: 2). Despite this, the fact that 65 percent of the population live in rural areas means that the majority of Zambians are mainly dependent on subsistence farming for their livelihood. Recently the country has intensified efforts to diversify from copper dependence to other sectors like agriculture. Zambia's current development

targets are spelt out in the Sixth National Development Plan (2011–2015) with the aim of becoming a prosperous middle income country by 2030, mainly through a Private sector led broad-based economic growth. The country's Gross Domestic Product growth in the period between 2006 and 2010 averaged 6.4 percent while the overall rate of inflation fell from 35.2 percent at the end of 1996 to 7.9 percent at the end of 2010 (Central Statistical Office, 2012).

As Zambia is classified among poor countries in the world, it is important to look at the poverty levels while dealing with economic development. Data from two surveys reported by the Central Statistical Office (2012b) showed that, despite a slight decline in 2006 and 2010, poverty levels have remained persistently high. However, the population falling below the poverty line did fall from 62.8 percent in 2006 to 60.5 percent in 2010. The results also showed that, in 2010, the extremely poor accounted for about 42.3 percent of the entire population, marginally down from 42.7 percent. On the other hand, moderate poverty declined from 20.1 percent to 18.2 percent during the same period. In short, a large portion of the population is still unable to meet the cost of a minimum food basket, while rural Zambia continues to lack basic infrastructure and services in the transport, health, education and communication sectors.

On the communication level, the media and telecommunication have reshaped the social reality of the Zambian population. Zambia Telecommunication (ZAMTEL) has provided a microwave link to all the provincial centres and many districts, as well as to the Zambia National Broadcasting Corporation (ZNBC) whose television and radio signals cover most of the country. ZAMTEL, through the Mwembeshi Earth Satellite, linked up ZNBC Television to the rest of the world and receives through it a frequent supply of news and weather programmes. The satellite also permits direct (live) international television transmissions of special events (Kasoma, 1990). With these developments in the media and telecommunications sector, the role of ZAMTEL in the transmission of radio and television signals was eliminated.

There is a growing number of state and privately owned radio and television stations in Zambia. The 2009 data collected from Ministry of Information and Broadcasting Services indicated that

there were 39 radio stations and six television stations operational in the country. Among the older television stations are ZNBC TV and the religious Trinity Broadcasting Network (TBN). The new television stations are Mobi TV, Strong Technologies Broadcasting via satellite through a channel called My TV and The Copperbelt Broadcasting System. In January 2010, ZNBC launched a second television channel called TV2. The new channel aimed at giving the audience an expanded coverage able to compete effectively in the modern broadcasting era (www.lusakatimes.com. 15 January 2010). “In addition, MultiChoice, the satellite broadcaster based in South Africa, provides satellite and analogue wireless subscribers with television services, including CNN, BBC, Sky News, and SABC’s Channel Africa” (Konrad–Adenauer–Stiftung, 2004: 75). MultiChoice Zambia, a locally registered company, had more than 65,000 subscribers country-wide in September 2009.

The liberalisation of the airwaves in the early 1990s was also an important factor in the rapid expansion of the media sector and was accompanied by the development of new technologies which created new discourses and understandings requiring a cultural debate concerning the meanings attached to technologies, their functions and social uses.

1.2.2 The History of Mass Media in Zambia

As noted above, in many parts of Sub-Saharan Africa the history of mass media in Africa is linked to the colonial legacy. As Bourgault observed:

“The colonial regimes introduced, rather late in the game, mass media, chiefly radio, used largely to serve the interests of the expatriates who operated the colonies on behalf of the metropole. Typically, and significantly, these radio services were positioned almost exclusively in the capital cities of the colonies, as were most newspapers; the later introduced in the main, by both colonial governments and enterprising expatriate entrepreneurs” (Bourgault, 1995: 23).

This view is supported by a policy document Information of the Zambian Ministry of Information and Broadcasting Services which document states that: “the history of the media in Zambia dates back to the early 1900s when white settlers established newspapers in the towns along the line of rail to cater for their own communities” (Ministry of Information and Broadcasting Services, 1996:

2). The first radio station was started by the colonial government in Lusaka in 1941, following a number of amateur broadcasting activities on the Copperbelt by European wireless clubs. Beginning in 1939, these had succeeded in transmitting experimental broadcasts twice a week (Kasoma, 2002). The coming of television broadcasting to Zambia was also linked to white expatriates and was started in Kitwe in 1961 by the London Rhodesia Company (Lonrho), a private firm which sold the facility to the government in 1964 (Kasoma, 1990). Thus, television and radio broadcasting in Zambia started before the country got its independence from Britain in 1964.

The colonial background of the mass media in Zambia became a factor that cannot be ignored in any study that looked at the development of communication in the country. The fact that the media were primarily for expatriates explains the kind of programmes aired and even how the issues affecting the local people were presented. They were said to have been racially biased and to have excluded issues of African interest (Makungu, 2004). The other aspect of the media, especially television, in Sub-Saharan Africa was that they were considered to be an elite and urban phenomenon, leading to a situation in which television was seen as means to promote the political aims of those in power. Connected to this view was the observed dependence of many television stations on external sources of programmes. The above mentioned trend became apparently clear after the 1980s due the easy availability of Western satellite transmissions, the move towards the privatizations of telecommunications industries and services, and the expansion in audience demands for video cassette recordings. From the beginning, television broadcasting, was characterised by increasing dependence on commercial interests outside Africa (Bourgault, 1995). After independence in 1964, the new government embarked on buying the already operating media houses and, especially, the two daily newspapers: The Zambia Daily Mail and The Times of Zambia. This ownership of the media had implications for the freedom of media in Zambia since the government did not tolerate any criticism (Chirwa, 1997). As the owner of the print and electronic media, the government never allowed criticism of any kind, although the situation changed from time to time depending on the party that was in control.

During the First and Second Republics under the United National Independence Party (UNIP), it was difficult to establish media outlets in Zambia as the law at the time prohibited private ownership of mass media. When Zambia adopted the one party state form of politics, journalists had a tough time as a result of limited press freedom and firm government control of licences. As a result, there were only government controlled radio and television stations broadcasting to the whole country, two daily newspapers and good number of vernacular magazines. The main Christian Churches jointly owned a newspaper called The National Mirror which appeared every fortnight. A few Christian magazines were allowed as long as they did not discuss politics. The situation started changing in 1990 when the one party state became unpopular, and people began calling for more press freedom and multiparty politics. As a result,

“Between January and October 1991, a period of ten months, and effectively prior to the start of the Third Republic – not less than 25 newspapers and three magazines were registered by the National Archives of Zambia. Some of these newspapers and magazines were actually published, and still are being published to date. Significant among the newspapers that continue to be published are... The Weekly Express, The Weekly Post now The Post and The Zambia Crime News later The Confidential” (Chirwa, 1997: 9).

Although most of the 35 registered newspapers from the 1990-1991 period have since closed down, the coming into power of the Movement for Multiparty Democracy (MMD) Government in 1991 marked a new opportunity to set up new mass media houses. The MDD Party Manifesto had specifically promised more press freedom and the right to information, as well as the right of individuals and organisations to own and operate their own press and electronic media. As a result, the Third Republic witnessed a large number of newspapers and magazines being registered and the establishment of many private radio and television stations.

1.2.2.1. Television Broadcasting in Zambia

Beginning in 1961, Zambia is one of the few African countries where television broadcasting started before independence. This same company owned The Times of Zambia newspaper. With the coming of independence in October 1964, the new government bought the TV station and built

another one in Lusaka, the Capital city. The amount of programming grew from a couple of hours per week in 1961 to 45 hours per week in 1971 (Kasoma, 1990). As in many other African countries where there was a big rush to televise after independence, Zambians viewed television as a symbol of national status despite the fact the television signal did not go far beyond the capital city (Bourgault, 1995). The importance of television in Zambia was clearly stated by the then Minister of Information, Broadcasting and Tourism, Mr. Sikota Wina, in 1971 when he rejected the calls for the suspension of Television Zambia (TVZ) as it was then called. This was due to the accusations of low standard programmes, high incidences of breakdowns during transmission, and other technical and production weaknesses. His statement in Parliament was as follows:

“Every country has got to start from somewhere and you have got to accept that when you learn to walk you have got to stumble from time to time. The popularity of television, Sir, apart from the educational value it has got, is that it is reaching the people who are opinion formers. These are the young people from the universities, the people in key jobs who are in a position to influence public opinion et cetera, so that although their number may be small, I think in the national context their influence should be extremely big, if only the television services were properly improved” (Mytton, 1983, 80).

This statement was significant at the time as it revealed government policy on television. In the 1970s, television broadcasting seemed to have only two functions: as the president’s personal address system (or that of the ruling party), and a means for providing cheap entertainment (Bourgault, 1995). This way of looking at television explains why the government was involved in the construction and commissioning of the new Mass Media Complex at Lusaka which was aimed at improving the technical quality of the programmes produced.

After 1972, ITT Supersonic, the company which assembled television sets in Zambia, stopped its production at a time when the demand for TV sets had been created by government’s expansion of television reception in rural areas. By 1986, most rural areas in Zambia could receive television although many people could not afford to buy the sets. In some cases, lack of electricity made use of TV sets difficult. The installation of the TV microwave link by ZAMTEL allowed the signal to reach the provincial centres of Chipata, Kasama, Mongu, Solwezi and Livingstone. This also

allowed many rural towns on the route of the microwave link to receive the signal (Kasoma, 1990). Some people even used television sets connected to car batteries when electricity was not available.

As the number of Zambians who watched television increased, programming became an issue needing to be addressed. In 1972, the localisation of TV programmes had to be dealt with because the government had instructed the removal of all television programmes which showed westerns, crime, sex scenes, kung fu and other related violent productions. This meant that television companies had to find local productions and look for alternative films from abroad to fill the gap left after the implementation of the government instruction. Some foreign programmes accepted by the government included sports and variety shows, children's cartoons, wildlife, comedy, feature films and documentaries. Scenes of kissing and excessive violence were cut from films prior to broadcast. This system of censorship annoyed many viewers who complained to the government via letters published in newspapers (Kasoma, 1990). Although the level of censorship subsequently changed, government policy was later re-affirmed during the One-Party State era when President Kaunda set forth the conditions for media operations in the country. He outlined TVZ's mandate: "TVZ must, apart from dissemination of information, express in depth the various cultural aspects of the nation, apart from entertainment" (Makungu, 2004:26). Journalists were expected to be committed to the Philosophy of Humanism which Kaunda adopted as the national ideology (Makungu, 2004). Thus, TVZ was regarded by some as the government's public relations unit.

Due to poor financing of the television station, lack of skilled film producers and equipment, the easy way to meet the demand for more television programmes was by importing them,

"Most of the television films in Zambia have come from western countries, particularly the United States of America and Britain. Many of the American comedies, particularly those in which black Americans have taken leading roles have been shown on Zambian television. They include comedies such as "Good times" and "Different Strokes". The two American feature films "Dallas" and "Dynasty" have been extremely popular. The children's series of "Electric Company" has been very successful. From Britain, comedies such as "Mind Your Language" and "Are you being served?" have been screened constantly. So have feature films like "Crown Court". A very small number of films from within have been shown. The films have come from Nigeria, Kenya and Ghana...They have been mainly on African drama and music. Films or programmes from within Zambia have been increasing steadily from 10 percent in 1975 to about 25 percent in 1976, according to the 1976 Annual Report of the Ministry of Information and Broadcasting services" (Kasoma, 1990: 50-51).

With the passage of time, there were continuous changes in the numbers of imported television programmes and theirs. It was also important to note that although imported television films and programmes appeared to be popular, there was also evidence showing that audiences actually preferred the few locally produced ones (Bourgault, 1995). The popularity of African produced films was also confirmed by the large number of Nigerian and Ghanaian films shown in Zambia and many other African television stations, in addition to a lot of Nigerian films watched on video cassettes or DVD. Although there seems to be no research on the popularity of Nigerian movies in Zambia, they appear to have been widely watched by a segment of viewers.

The national television station, which was for many years was the only service provider, was influenced by technological developments in the developed west, some of which almost crippled Zambian television. The first instance was in 1975 when TVZ realised that western countries were slowly switching from films to video cassettes on their networks, thereby forcing Zambia and other developing countries also to switch. This required the replacement of the telecine equipment by new video recorders and players which turned out to be an expensive project for the government.

The second costly technological innovation involving TVZ concerned the change from black and white to colour television in the late 1970s. The experiment for the change to colour television in Zambia started in 1977. This shift to colour required the replacement of almost all the equipment because the manufacturers in Europe, America and Japan had stopped making spare parts for the black and white television equipment. Consequently, TVZ was forced to switch to more expensive colour television transmission.

Another technological challenge came in 1984 when the government, as the owner of the national TV channel was forced to pay the cost of switching from U-matic tapes, recorders and players for new semi digital broadcasting equipment (Kasoma, 1990). In trying to solve some of the problems of TVZ, the government looked for a permanent solution by deciding in 1986 that Zambia Broadcasting Services (ZBS) which ran TVZ should become a corporation capable of running its

own affairs without looking up to government for funding. Thus, ZBS became the Zambia National Broadcasting Corporation (ZNBC) with the mandate to run the state owned radio and television channels. This decision seems to have been vindicated since, by 1989, there were some indications that the new corporation had overcome most of its problems (Kasoma, 1990). Since the change the corporation has been able to raise some of its own funds through the sale of air time, advertising, and charges for its various services. It should be noted, however, that even with this change, the government has not completely given up its ownership and control of ZNBC.

The political changes in the country, especially the re-introduction of multiparty politics in Zambia, in 1991 contributed to the development of the television industry. During the campaigns in 1991 the party which formed the new government promised to liberalise the airwaves and to allow private ownership of various media. “Individuals and organisations shall have a right own and operate their own press and electronic media facilities (MMD Manifesto, 1991, p.10)” (Makungu, 2004: 36). The party also promised to respect the right to freedom expression and the right to information as basic human rights. This was important for media development as it not only enhanced the rights to information and ownership but also the increase in the number of media entities, plurality and diversity information and television programmes.

1.2.2.2. Television Stations and Programmes

From the time the television medium was introduced in 1961, there was a steady increase in the number of television viewers and stations. In the period between 1992 and 2009 there was an enormous increase in the number of radio and television stations. The Media Sustainability Index of 2006-2007 included seven daily newspapers, 34 radio stations, and 5 television stations. It also observed that the number of community radios and rural community radio stations was growing. Out of all the licensed radio stations, 14 were designated “community” stations. The 5 television stations included The Zambia National Broadcasting Corporation (ZNBC) television channel owned

by the state, the free to air Christian Trinity Broadcasting Network (TBN) linked to USA TBN, Muvi TV another free to air private channel, and a subscription cable television MultiChoice Zambia owned by the South African company, and MultiChoice. Cable and Satellite Technologies (CASAT) only started test broadcasting in 2005 but did not last long (Media Sustainability Index 2006-2007). As of 2009, data personally collected from Ministry of Information and Broadcasting Services indicated that there were 39 radio and 6 television stations in Zambia. The then new televisions stations were Mobi TV, Strong Technologies broadcasting via satellite through a channel called My TV, The Copperbelt Broadcasting System and Gateway television Zambia which has since closed down. By September 2009, MultiChioce Zambia had more than 65,000 subscribers country-wide. The launch of TV2 by ZNBC in January 2010 was a major step in improving the quality and variety of programming. With more applications for television licences still awaiting government approval, the potential for television media expansion in Zambia is enormous.

1.2.2.2. A. ZNBC TV

ZNBC (which was preceded by ZBS) is an entity that started after the purchase of the private radio and television stations by the government and came to birth through a Act of Parliament No.13 of 1987 which gave it the mandate to provide radio and television services for informing, educating and entertaining the Zambian population (ZNBC, 2010). The television station began its broadcasts in 1961 from Lusaka main studios and Kitwe regional studios and had transmission facilities in all the nine provincial headquarters. For many years ZNBC TV remained the only national television station, which broadcasted to most parts of the Zambia. ZNBC TV also provided some products and services to various clients such as individuals and corporate organisations. Among these services were advertising airtime, video dubbing and editing facilities, outside broadcasting facilities and live coverage of events (ZNBC, 2008).

(i) ZNBC TV Ownership and Control

As regards its ownership and control, it was vital to understand this important background of most national television stations in Africa.

“It is generally acknowledged that most African countries inherited national broadcaster institutions at independence created for the propaganda purposes, during the colonial era, but elected to retain the their monopoly over airwaves. It was not only the monopoly that was continued but also the tradition of using broadcasting as an instrument to propagate ideas and policies. In practice, therefore, national broadcasters, although officially designed as public broadcasters, became state a broadcaster, i.e. broadcasting was in all respects owned, controlled, and financed by the state. The political culture of the colonial state which conflated rather than distinguished the government in power and state institutions was carried into the post-colonial period. State control was therefore government control” (Matibini, 2006: 37).

This was also the case in Zambia. As a result, ZBS and later ZNBC did not enjoy operational and editorial independence as it had to support the ideology of the party in power and played the role of a propaganda machine of the government of the day. The ownership and control of ZNBC remained part of Zambian politics and was linked to the struggle for media laws and self regulation.

Matibini (2006) elaborated well the politics surrounding ZNBC and the various attempts to change the laws affecting ZNBC radio and television. He also discussed the calls for an Independent Broadcasting Authority (IBA), which was supposed to lead to media self-regulation, public service broadcasting, independent broadcasting regulation and access to information. The ZNBC Act was amended in 2002 with a view to making ZNBC radio and television operate more as public service broadcasters. However, “apart from introduction of payment of television licence fees, the extensive amendments to the ZNBC Act were up to the end of 2006 not implemented (Matibini, 2006: 61). Actually, they were still not implemented by end of 2012 and, therefore, ZNBC continued to operate like a “public relations unit” of the party and government of day, and not a public service broadcaster, although it continued to collect the television fees. The government kept shifting its positions on the implementation of the changes for fear of losing its control of ZNBC because of the extensive amendments in ZNBC Act 2002 which reduced the Information and Broadcasting Minister’s powers (Matibini, 2006). The same applied to the enactment of the IBA Act which too had not been effected (Matibini, 2006). Various media organisations, journalists

unions and civil society organisations continued calling for the implementation of the laws which had been passed and struggled to create the mechanism for media's self-regulation while ZNBC radio and television channels continue operating as state owned and controlled broadcasters.

(ii) ZNBC Television Programmes

ZNBC TV programming consisted of both local and foreign products. As noted above, there was a good amount of television films and programmes which come from western countries, especially Britain and the USA. Evaluating the local and foreign cultural contents in electronic media in Nigeria, and the degree to which local programmes can compete with foreign ones, Uche (1989) observed that this was done at the expense of promoting national culture. He outlined a number of reasons which led to this in Nigeria and elsewhere in Africa, including Zambia. Among them were:

1. adoption of the Western professional media tradition in the development of print and electronic media in Nigeria and other areas in the Third World;
2. the media of the formerly colonised territories depended on those of the metropolitan Europe and the USA for programmes, standards and formats;
3. exploitation of the Third World media markets to ensure maximum profit by selling action-packed sensational movies that impede the development of cultures and artistic creative in the local media programmes (Uche, 1989: 76).

At this time, ZNBC TV broadcasted for 14 hours from 10.00 hours to 24.00 hours on weekdays and 18 hours from 06.00 hours to 24.00 hours over the weekend. A quick look at the programmes shown on ZNBC TV indicates the various audiences targeted. ZNBC's TV guide for the second quarter of the year 2010 (April 1–June 30, 2010) can be found in appendix 1. The ZNBC Radio and Television Audience Profile report (2008) lists the top TV programmes at that time:

Programme	Viewership	Broadcast Time
Main News	87%	19.00 hours everyday
Kabanana	75%	18.25 hours Mondays – Thursdays
Isidingo: The Need	66%	20.00 hours Weekdays

Only You	60%	19.30 hours Tuesdays
Smooth Talk	57%	22.15 hours Fridays
Loose Ends	56%	21.00 hours Thursdays
Sounds Arcades	50%	20.30 hours Mondays
What a Life	49%	21.00 hours Wednesdays

Base: 3.9 million (Daily estimated number of TV sets) (ZNBC, 2008).

From the list above there are two programmes (Kabanana and What a Life) which were not shown in the television programme schedule provided in the appendix 1. Kabanana, the locally produced soap opera, was off air for some time in 2010 to give time for the re-organisation and production as some actors needed to be replaced. The programme still remains popular nationwide.

1.2.2.2. B. TV2

After some years of preparation, ZNBC television launched a second channel called TV2 on 15th January 2010 at a ceremony officiated by the Vice-President. Owned by the Zambian government, it was put under the same mandate as the entire ZNBC. However, TV2 was expected to run itself and generate own funds. From the onset, TV2 was intended to provide improved programming and variety of content to the expected audience and expanded coverage as ZNBC competes effectively in the contemporary broadcasting era. For example, TV2 started as a 24-hour entertainment channel with a news segments (www.lusakatimes.com, 15 January 2010).

“TV2 channel’s key objective is to provide entertainment and life style magazines, as well as creating a platform show casing the country’s skill and talent as local artists and actors strive to increase creativity and sharpen their skill” (ZNBC, 2010: 2). The involvement of local artists was necessary if the new television channel was to reach the set 60 percent local content programming quota. The production of better programming packages with high picture and sound quality was

highlighted from the onset. Although the aim was to make TV2 a national channel, it started by broadcasting in Lusaka and the Copperbelt towns, where it soon gained a sizable audience. There are plans to expand the coverage areas to Livingstone and other provincial major towns because the new channel was already receiving positive feedback from viewers. TV2's programme schedule is 24 hours, 7 days a week and details of it can be found in appendix 2, where it should be noted that it contains no religious or local language programmes or news.

The TV2 channel was reputed for its modern equipment. As of January 2010, it was the only station in Zambia broadcasting in digital format and, thus, the only one at that time ready for the digital switch in 2015. "TV2 is the only television in Zambia that can boast about the 2015 deadline so far because all its programmes are computerised" (www.postzambia.com, 29 January 2010). All the other television stations were still broadcasting in analogue format, and were yet to begin preparing for the investment in new digital equipment before the 2015 digital migration deadline.

A quick analysis of ZNBC TV and TV2 Programme schedules collected showed that the channels contained both locally produced and foreign sourced programmes, as well as commercial and non-commercial ones targeting various audiences. Although there were efforts to produce more local programmes, dependence on foreign programmes continued due to the ever increasing costs of production and lack of skilled producers. Reliance on foreign programmes concerned Uche (1989) when he reflected on broadcasting, cultural identity and dependence in Nigeria. He noted:

"Scholars and critics in the field of mass communication have realised that the mass media systems of the developing countries have, in some instances, defeated the very reason for which they established in some developing countries: those of economic, social, and political developments; and as instruments of marshalling support for modernisation of the society. The reason for the failure can be attributed to the structure and centres of the international communications, and their influence in the world communications market" (Uche, 1989: 76-77).

He also quoted a UNESCO study of 1970s which showed that Nigeria imported about two thirds of its national television programmes mainly from USA, United Kingdom and Germany (at that time divided). Since then the situation has not changed much. The political interference by government and party officials who preferred using the TV channels for political gain, referred to earlier should

be listed as one of the reasons for the failures cited by Uche (1989). However, some media critics of dependence have outlined other reasons for the disparity in television productions. They suggested that, including lack of adequate funds within the developing nations, lack of technical equipment, trained personnel, and the cheapness of the imported programmes (Uche, 1989: 77). Moreover, both ZNBC and other television stations had the “unwritten policy” of employing untrained people with low salaries, while some at ZNBC were purely political appointees.

On ZNBC TV, most of the foreign programmes were imported from USA though there has been an increase in the number of programmes (e.g. ‘Isindigo’ and ‘Generations’) imported from South Africa. Others come from Britain, Latin American, Japan, Germany and the Philippines. Figure 1 below shows the number of commercial, non-commercial and foreign programmes broadcast by ZNBC from July 1st to September 30th, 2009 (ZNBC, 2009). As can be seen, 755 out of the 1884 programmes (39%) broadcasted by ZNBC TV were of foreign origin and 20% were commercial.

According to the statistics for July-September, 2009, the types of programmes broadcast by ZNBC TV and TV2 were: informative, educative, entertainment, religious, and non-classified programmes (see Fig. 2 below).

In the period under review, news bulletins accounted for 34 percent of informative programmes, as well as documentaries (18%), current affairs (23%), and Reportage and other related programmes (25%). Educational programmes included health (61%), wildlife (20%), development (13%) and pure education (6%). A main reason for the predominance of Health is the number HIV/AIDS awareness programmes (ZNBC, 2009). These findings were also presented in figure 3 below.

Figure 1: ZNBC TV quarterly programme breakdown

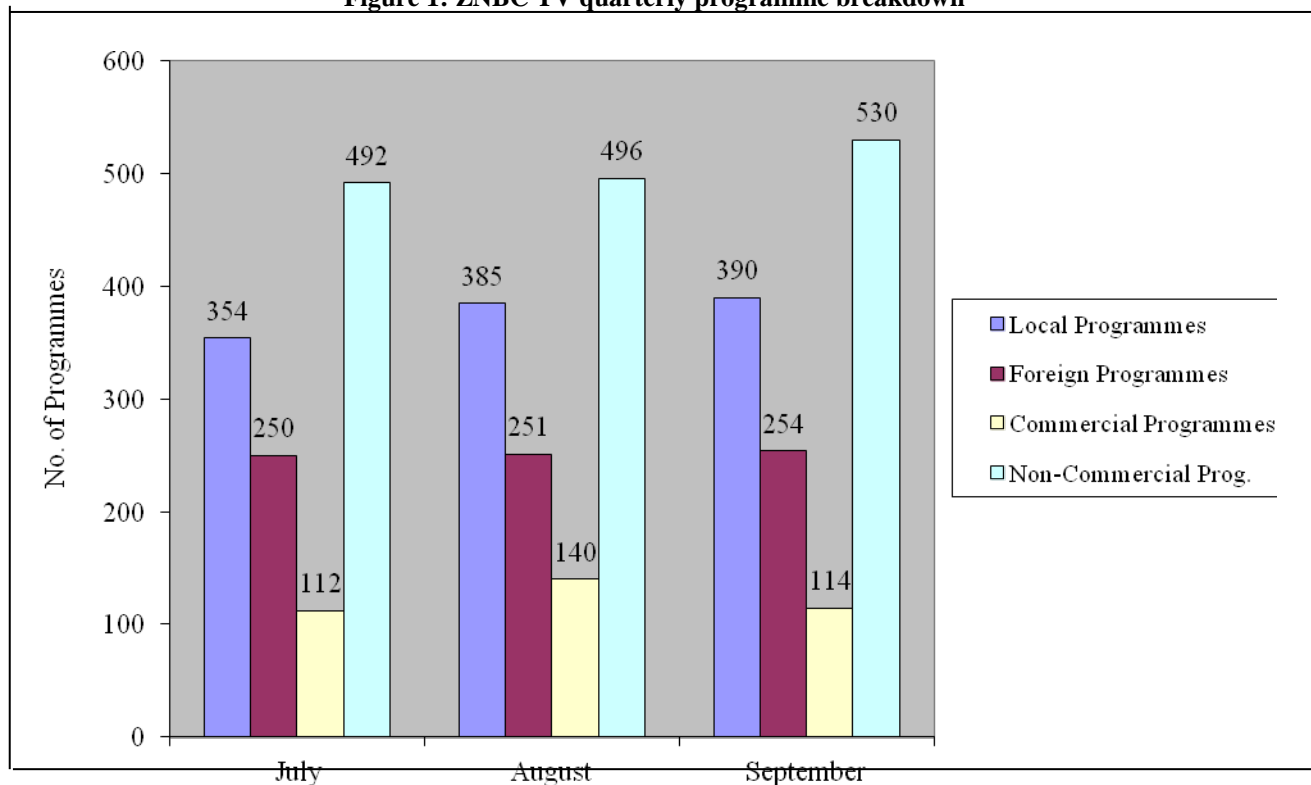


Figure 2: ZNBC TV programme types

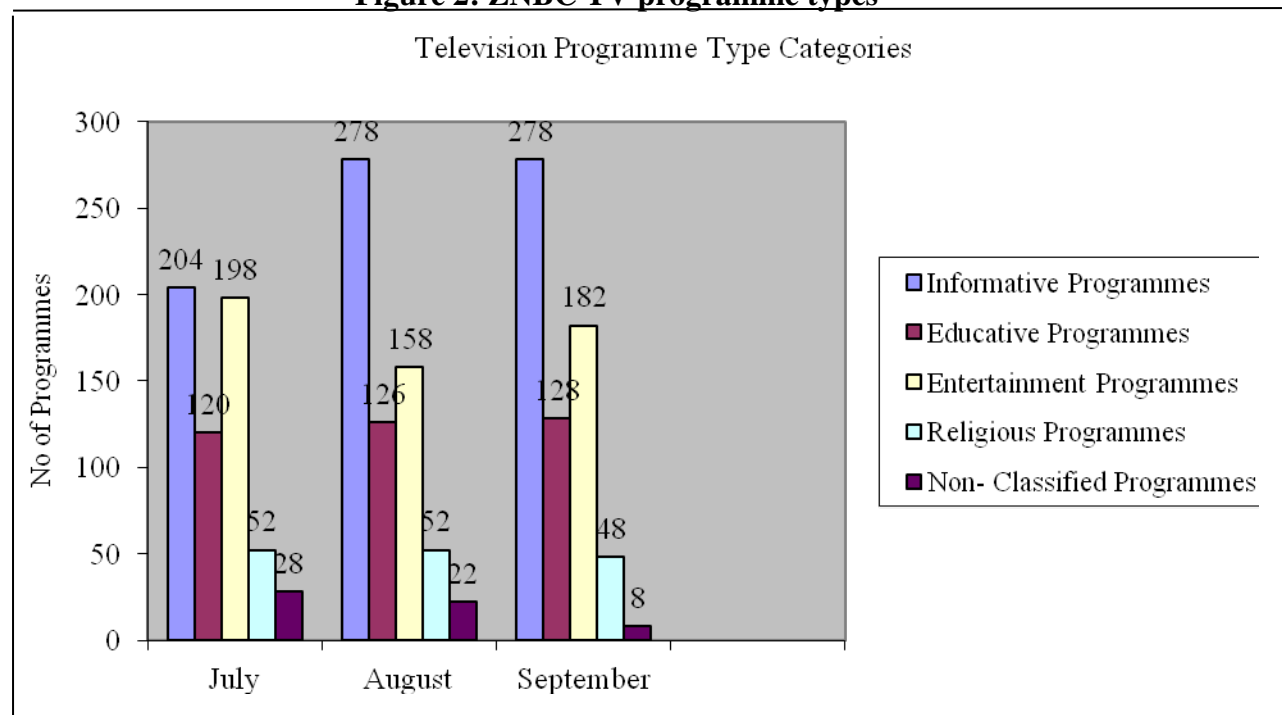
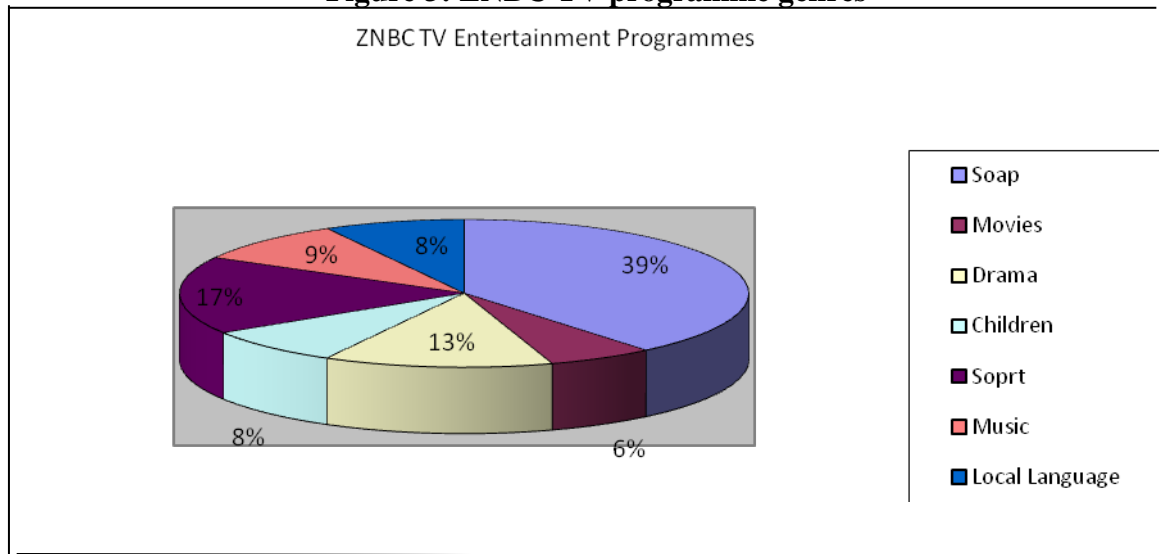


Figure 3: ZNBC TV programme genres



As can be seen from the figures from July-September 2009 in Fig. 3, entertainment programmes shown in Zambia include soap operas, movies, drama, music, cartoons and sports, while cultural programmes include portrayal of indigenous practices through events or drama. They are also educative programmes dealing with Zambian customs and practices, e.g. the local language programmes of ZNBC TV, traditional ceremonies like Kuomboka in Western Province or Ncwala in Eastern Province. In addition, another type of programme aired by ZNBC TV and TV2 are concerned with business and finance.

Advertising is central to television programming and revenues and occupies part of the time allotted for broadcasting each day. According to the ZNBC (2009), television adverts were aired in spots of various durations (15, 30, 45 and 60 seconds each). In the period from July to September 2009, it was recorded that only 4 hours broadcast time was used in spot adverts per week, and most of them were those of 60 seconds. The total monthly breakdown of the spot adverts aired for the three months given in table 1 indicated that 1,408 advert spots were shown on ZNBC TV in July 2009. Other data for August and September 2009 are given below:

Table 1: ZNBC TV Advert spots

MONTH	NUMBER OF SPOTS
July	1,408
August	1,200
September	1,403
Total	4,011

While looking at the programming, it was important to note the fact that not all the local programmes aired were produced by ZNBC TV production crews. There were some programmes produced by private production studios and government departments like Zambia News and Information Service (ZANIS). For example, Lima Time was produced by the Ministry of Agriculture and Water Development. This programme provides the farming community with agricultural information ranging from crop growing to crop marketing. Private individuals and television studios around Lusaka and on the Copperbelt produce various types of programmes which they broadcasted through ZNBC TV after paying for airtime. In ZNBC television guide programmes like MTN Corporate Social Responsibility (Documentary), DSTV So Much More (Infomercial), Lumen 2000, and number of adverts are produced by private television studios and taken to ZNBC TV for airing at a fee. There were also special programmes produced by private religious media houses like Catholic Media Services (CMS) which were aired free of charge by ZNBC TV because of their non-commercial and national importance. For example, every year CMS produces special Easter and Christmas programmes which ZNBC TV broadcasts without charging for the air time.

1.2.2.2. C. Muvi Television

Muvi Television, a privately owned station, started as a production studio for videos and television programmes which were aired by ZNBC. It officially launched its broadcasting on 15th June 2004 with coverage of Lusaka and its surrounding areas. Since mid-2009, when it got a licence to

broadcast to the whole country, it gradually widened its coverage area to many parts of Zambia to become the second biggest television station after ZNBC TV. On the same occasion, Muvi TV changed to digital broadcasting enabling people to view its programmes in any part of the country via a satellite dish (www.muvitv.com/?pg_id=110, 18/08/2010). Currently, the channel is slowly expanding its coverage to reach even those who cannot afford the satellite dishes and also provides other services, such as sale of air time for advertising spots, live transmission of sponsored events, and sale of programmes and production of adverts aired on other channels.

Muvi TV programming aims to provide information, education, entertainment and the promotion of the local culture. Appendix 3 shows how these programmes are spread out in the 24-hour, seven days a week schedule. Muvi TV claims that its local production makes up 65 percent of its entire programming and that priority is given to local content and the promotion of local young entertainers (Chipenzi, 2007). It has also played a large and important role in promoting the film industry in Zambia. It is difficult to comment on how viewers received these films as no survey has been conducted. The guide shows that Muvi TV also features commercial and financial programmes. In addition, it also airs religious programmes, especially on Saturdays and Sundays.

1.2.2.2. D. MultiChoice Zambia

Digital Service Television (DSTV) operating as MultiChoice Zambia is one of the television channels providing alternative and foreign radio and television media content on subscription. MultiChoice Zambia was a branch of MultiChoice Africa based in South Africa which provides pay television service in many African countries. MultiChoice Africa Limited was established with a commitment to develop premium pay television technology and provide entertainment and to connect Africa in real time with the rest of the world through the DSTV platform. MultiChoice Africa's DSTV operates in 48 African countries and, in order to ensure that local needs are met, it works

with local partners such as local entrepreneurs, governments and broadcasters. (www.dstvafrica.com/dstvafrica/content/kenya/zambia_mc_zambia, 03/09/2010).

As the pioneer of multi channel pay television it has provided local and international content to more than 2 million subscribers in Sub-Saharan Africa and the adjacent Indian Ocean islands for more than a decade and a half. MultiChoice makes 70 video and 40 audio channels available; offered in diverse packages designed to give the widest choice of news, movies, children's and sports channels. It thereby enables African audiences to access the same level of premium content that TV viewers enjoy in Europe and the USA. DStv packages allow subscribers enjoy flexibility in prices and choices without compromising the quality or variety of family entertainment in different African cultural and language groups (www.dstvafrica.com/content/en/zambia/zambia_about_mca, 03/09/2010). MultiChoice Zambia was established in 1995 in joint ownership with ZNBC (Initially 70% and 30%, respectively). Subsequently, in 2007, ZNBC acquired a further 19% share in the company. (www.pangaeapartners.com/zambia/moneyweekMaro208.htm, 03/09/2010).

According to an unpublished company profile, "the current subscriber base stands at over 65,000 and is poised for growth owing to the resurgence and strengthening of the local currency against major international currencies" (Kanada, 2009). The number of subscribers was expected to increase as a result of the 2010 World Cup Tournament in South Africa. (www.dstvafrica.com/content/en/zambia/zambia_about_mca, 03/09/2010).

Because of its size, the DStv programme guide cannot be presented here. However, it features a broad range of content including first run films, documentaries, children's programming, news (including CNN and BBC-World) and key sports. Through the M-Net and Super Sport channels, MultiChoice maintains a strong focus on local content and extensive investments have been made in the creation of the content made in Africa for Africa thus showcasing and building local talents" (www.naspers.co.za/operations-pay-television-multichoice-africa.pnp).

With regard to educational programmes, apart from the educational component featured in regular DStv programmes, MultiChoice works with the Ministry of Education in Zambia to produce a

special package for high schools, “it is an innovative partnership with the Ministry of Education which sees MultiChoice donating DStv kits, video cassette recorders and a specially created Education Bouquet comprising exclusively educational content to high schools across the country” (Kananda 2009). There are also channels covering fashion and life styles, religion, travel, as well as reality programmes. To our knowledge, no study has hitherto been conducted with regard to the impact of these pay television channels and programmes in Zambia. However, some years after the establishment of MultiChoice’s pay television, Benedict Tembo observed the popularity of DStv’s programmes.

“Pay TV stations, which offer such pickings as American and South African soap operas Passions, the Bold and the Beautiful, and Isindigo are a big hit in Zambia. As a result, viewers choose to watch foreign programming over local ones, to the detriment of the local film and even sports industry...The advent of foreign soaps, especially those from South Africa, has seen many Zambian women, students and men alike push the political dialogues that frequent television into the back seat. While foreign films are not alien to the Zambia National Broadcasting Corporation (ZNBC), it is the arrival of MultiChoice, cable television providers from South Africa, which has dominated the pay – channel entertainment scene in Zambia and has popularised foreign programming” (Tembo, 2002).

Besides foreign programmes dominating the local ones and eroding their audiences, another impact of DStv programming in Zambia resulted from the availability of Super Sport channels showing European major soccer leagues leading local fans to shun the coverage of local football matches. Many fans opted to watch foreign matches even when matches from the national soccer league were being televised, resulting in a decline in support for local teams.

1.2.2.2. E. Trinity Broadcasting Network (TBN)

The declaration of Zambia a Christian Nation by President Fredrick Chiluba in December 1991 was followed by an increase in religious programmes on television. The liberation of airwaves by the passing of the Telecommunication Act of 1994 (Zambia: Media Sustainability Index 2006 - 2007) not only brought about the establishment of secular television and radio stations but also religious radio and television stations. “In 1998, the free-to-air-Christian Trinity Broadcasting Network (TBN), allied to the American TBN, was set up mainly to “spread the gospel” (Zambia:

Media Sustainability Index 2006–2007). TBN was Zambia’s first and only religious television station. It started test broadcasting in April 1998 covering the Lusaka area only. This free to air television station then extended its coverage area to include Kabwe, the Copperbelt Province and Livingstone in the Southern Province (Ministry of Information and Broadcasting Services, 2009).

TBN Zambia originated in the USA, and was coordinated by Rev. Dan Pule, a Pentecostal clergyman who was also a deputy minister in the government of President Chiluba from 1991 to 2001. Rev. Pule later became the Chief Executive Officer of TBN Zambia. Officially, the partners of TBN Television Station are the Christian community in Zambia and TBN USA. Thus, this station was linked to TBN in USA and other branches of the multi-nation television network.

The aim of TBN television was to benefit from the Christian faith as transmitted by TBN throughout the world,

“TBN (International) began with a dream. A vision, to build a Christian Television network that spans the world. From a humble beginning in 1973, the dream grew and grew. More and more people caught the vision of TBN’s founders, Paul & Jan Crouch. TBN is the largest Christian Television Network. Around the world television stations and cable systems carry TBN to millions of homes” (www.tbn.co.za, 04/09/2010).

TBN Zambia hoped that the programmes aired would give more substance to the declaration of Zambia a Christian Nation. In Zambia, the main audience of TBN is mainly made up of Christians from the Pentecostal churches and “Born Again Christians”. The term “Born Again Christians” was used in Zambia to refer to Christians who pray mainly in protestant churches or fellowships in private houses and emphasise the importance of being born again in their preaching as the only means to go to heaven. It was not possible to get TBN’s television guide in Zambia but it appears that, apart from a few recordings of Zambians pastors preaching, most programmes are produced in the USA and Europe (www.peacelink.it/users/npeople/mag/pag4mag.html, 24/10/2001).

The main communications strategy of TBN seems to be that of a free access channel transmitting a Christian message to many viewers. Its non-preaching programmes are mainly concerned with Christian and moral issues with less emphasis on educational and social matters. TBN does not broadcast local or international news. There seems to be an attempt to make the shows become

more community based by using local religious music and Zambian pastors preaching with a local message. While this suggests that TBN Zambia has realised that physical and spiritual needs in Zambia are different from those in the West (www.trinitybroadcasting-zambia.zamnet.zm., 11/11/2001), more still needs to be done to make TBN attractive to more viewers, and especially main line Christians, not to mention responding to issues such as poverty, development, human rights, governance, and corruption which continue to affect a big segment of the population.

1.2.2.2. Other Private Television Stations

According to the Ministry of Information and Broadcasting in 2009 there were 9 licensed television stations in Zambia (Ministry of Information and Broadcasting Services, 2009). Of these, two (CASAT and Gateway Television Zambia) have since closed down. The list did not include TV2 which only became operational in 2010. Mobi TV, based in Lusaka, was licensed in 2006 and is a free to air channel broadcasting only within that city. Strong Technology owns My TV, a free satellite channel which, though based in Lusaka, reaches viewers with satellite dishes throughout the country. Another Lusaka based television station is Central Broadcasting Company which was issued with a licence to broadcast locally in 2008. Copperbelt Broadcasting System television was licensed to broadcast in the Ndola area in May 2007. Beyond these details there is little data on these stations.

1.2.2.3. Household Television Set Ownership and Viewership

In the early 1970's the audience for television was relatively small because, at that time, the only areas in which reception was possible were located in Lusaka, Kabwe and the Copperbelt. Thus, only 9 percent of households had a television set, and only 8 percent watched television daily (Mytoon (1983). Subsequently, however, there was a steady growth in TV penetration. Nevertheless, the 2000 Census showed that, while 42.7 percent of households owned radio sets

(32.2 percent among rural and 62.5% among urban households, only 17.6 percent of households nationally had a TV set, of which only 3.4 percent were rural households compared to 44.4 percent of urban households (Central Statistics Office, 2003: 27). The lower TV household ownership percentage can be explained by the fact that, at that time, the television signal still did not cover the whole country. At the same time, the government continued to expand television reception to areas, so that by 2004 television household ownership had risen to 36.5 percent (ORC Macro, 2004; Banda, 2006).

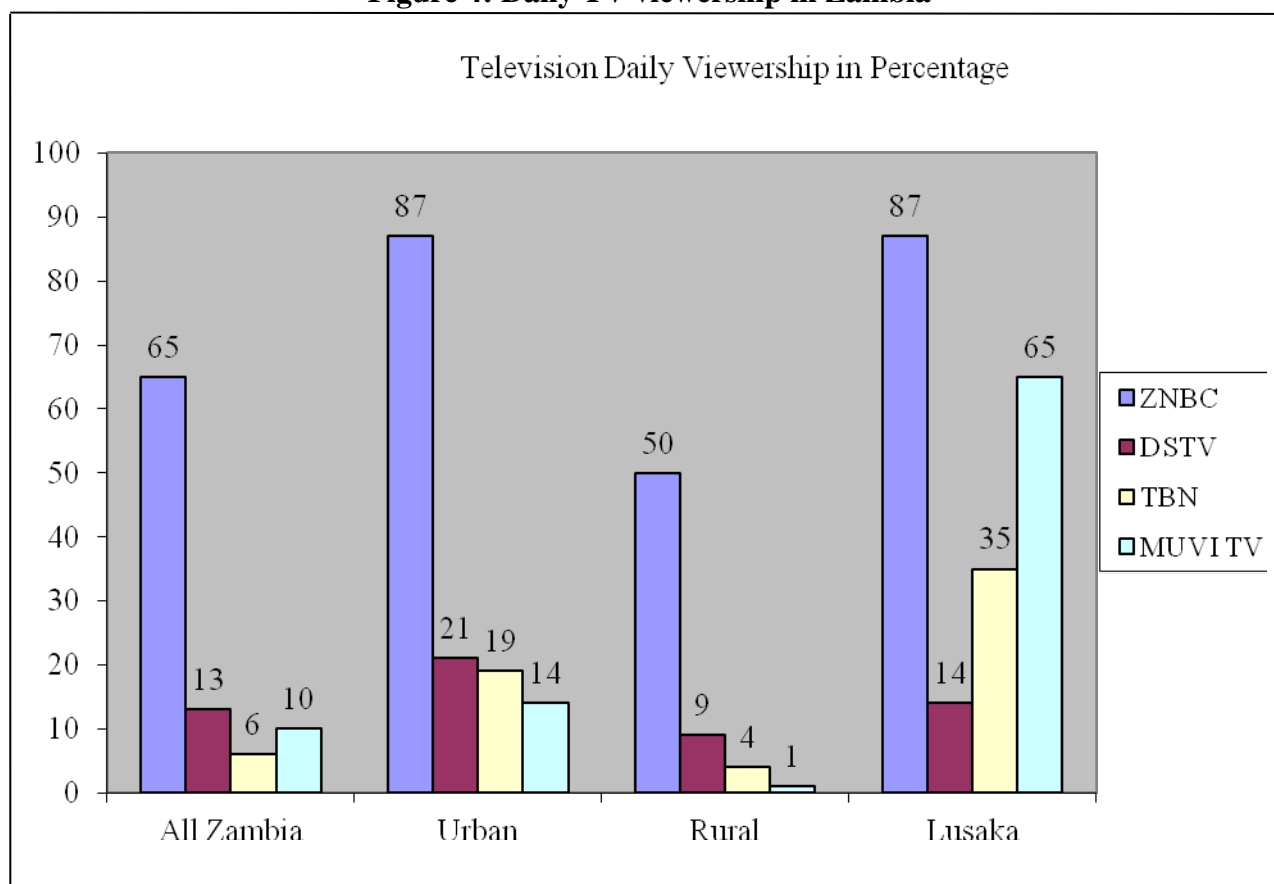
A ZNBC directorate of Marketing and Sales survey (ZNBC, 2009) estimated the national target audience of radio and television to be about 6,067,000. The same survey showed that 73 percent of households owned television sets while 94 percent had radio sets. It also indicated that 82 percent of adult Zambians were daily radio listeners compared to 65 percent who watched ZNBC TV daily. Only 23 percent read the newspaper and 19 percent a magazine. Those who watched DSTV were estimated to be only 13 percent while only 2 percent used Internet. The national radio and television audience was divided into 56 and 44 percent radio listeners and television viewers, respectively (ZNBC, 2009).

From the chart presented below (radio and television audience profile, ZNBC, 2009), it can be noted that Muvi TV was widely watched in Lusaka, and competed well with ZNBC TV for viewers. TBN also had better daily viewership in Lusaka compared to the other areas surveyed. Also to be noted is the wide difference between viewership of ZNBC TV and three other stations surveyed in the rural areas. Whether this was due to poor television signal reception or unpopular programming by Muvi and TBN was not explained by the mentioned audience survey. One possible explanation for the poor viewing audience figures of DStv could be the high installation and subscription fees which many people outside Lusaka and other towns cannot afford.

A 2010 ZNBC Audience Survey of Lusaka, Kitwe and Ndola reported differences in viewers' TV station preferences. ZNBC TV and DSTV (Multi Choice) were the most preferred (51 percent), followed by Muvi TV (35 percent) and TV2 (34 percent). TBN had 3.1 percent while

Mobi and My TV both had 4.6 percent. The same survey also noted that even if ZNBC TV emerged as the most watched channel, respondents stated that they watched it because of the reliability of its News. Viewers found the rest of its programming less attractive responsive, with most respondents claiming there were too many discussion programmes on the channel (ZNBC, 2010).

Figure 4: Daily TV viewership in Zambia



Finally, TV2 drew a considerable percentage of viewers. According to Banda (2006:23), some viewers may have reacted negatively to the fact that, “the dominant voices on ZNBC TV are government–ruling party politicians and state officials. Alternative voices are given lip service” (Banda, 2006: 23). The survey also confirmed Muvi TV’s popularity in urban areas. In terms of the news Banda noted that “Muvi TV’s audience is concentrated in Lusaka and its content is therefore urbanised. It can be said to be elite focussed, as its sources of news and

views are largely drawn from the pool of commentators used by ZNBC TV” (Banda, 2006: 23). ZNBC TV news covers many rural areas which gives the broadcaster a national character. However, most of the rural news items on ZNBC TV aim at showing the current government as one working hard to build new and repair old infrastructure in Zambia.

1.2.3 Conclusion

Some governments in Sub-Saharan Africa were fully involved in media development from the end of colonial times. In Zambia, after independence, the new government acquired and controlled the major media in Zambia, while, in the early 1990s, many more print and electronic media were established. Although the government remained the major player in electronic media, there was a noted difference compared to the days when individuals or organisations could not apply for a licence. Reflecting on the spread of mass media in Zambia, one cannot but agree with Bourgault, “The media in Black Africa are unique. In no other region of the world have the media been forced to endure change so rapidly. No other peoples have so quickly shifted from face to face communication to electronic communication without first passing through a stage of writing and literacy” (Bourgault, 1995: 2).

CHAPTER TWO

HUMAN AND PERSONAL VALUES

2.0 Introduction

Values have an important role to play in shaping up human actions and behaviours. They feature largely in broad based theories in the social and behavioural sciences because values are at the centre of human action as primary determinants of social action. As Miegel stated: “The values embraced by an individual also form a fundamental component of that individual’s identity, and the identity is crucial for which lifestyle the individual will develop” (Miegel, 1994: 207). The quest for new values, identity and security is central to the very nature of what it means to be human. In studying the search for new values, identity and security in Africa, Mbiti (1999:262) argued that “traditional religions must yield more and more to their hold in shaping people’s values, identities and meaning in life. They have been undermined but not overthrown”.

2.1 The Nature of Human Values

As this study put the concept of values at its centre, it is vital from the onset to define human values and discuss value systems. It is also necessary to set the criteria of the formulation of the concept of human values to be used. The formulations of the concepts of human values were based on the following assumptions:

(1) the total number of values which a person possesses is relatively small; (2) all men everywhere possess the same values to different degrees; (3) values are organised into value systems; (4) the antecedents of human values can be traced to culture, society and its institutions, and personality; (5) the consequences of human values will be manifested in virtually all phenomena that social scientists might consider worth of investigating and understanding (Rokeach, 1973: 3).

Definitions of values depend on the perspective from which one is working. Some sociologists see values as the criteria upon which the meaning and significance of the total culture and society are based. For example Fichter defined values as “those criteria according to which the group of people

or society judges the importance of persons, patterns, goals, and other sociocultural objects” (Fichter, 1957: 293-294). Others have seen values as abstract thought patterns which determine norms, attitudes and opinions, “a conception, explicitly or implicitly, distinctive of an individual or characteristic of a group, of desirable which influences the selection from available modes , means, and ends of actions” (Kluckhohn 1951, in Rosengren and Bo, 1988:12). Alternatively, for Abela (1991), “a human value, as distinct from the value of an object, is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state” (Abela, 1991:26). However, the working definition employed in this research follows Rokeach for whom:

“a value is an enduring belief that a specific mode of conduct or end – state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence” (Rokeach, 1973: 5).

McCarty and Shrum (2000: 272) define personal values as, “statements of the ideal (Kluckhohn 1951) which represent beliefs that particular modes of conduct or end-state of existence are preferable to others (Rokeach, 1973)”. These beliefs also influence a person’s selection of actions or modes of behaviour in daily life. Rokeach defined a value system, “as an enduring organisation of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance” (Rokeach, 1973:5; cf. Munson, 1984; Abela, 1991; McCarty and Shrum, 2000; Hofstede, 2001). The theory of value change is central to this study of Television and the Cultivation of Personal Values among Catholics in Zambia.

2.1.2 The Concept of Values

Perspectives with regard to the concept of values have been drawn from psychological, philosophical, anthropological, and sociological discourses. However, basically, the concept is mainly used in two distinctive ways: in reference to a person having a value or as an object having value. Among authors focusing on the object side of value are Thomas and Znaniecki (1918-20), and Perry (1954). Here, a value was understood as any datum with empirical content that is

accessible to a group of people and had meaning regarding it as an object of activity (Thomas and Znaiecki (1918 -20). This could be food stuff, an instrument, coin or a piece of poetry. According to Perry, the concept of value was also linked to the object of value. A thing or anything had value, or was valuable in the original and generic sense when it was the object of an interest or any interest. Thus, whatever was an object of interest was ipso facto valuable (Perry, 1968). This approach highlighted the definition of value in terms of interest.

There were also writings which brought out the personal side of value. Kluckhohn (1951) summarized the literature on values and found that the only general agreement is that values somehow have to do with the normative as opposed to existential propositions. He further observed that values imply a code or standard upon which a system of action is organised on an approval – disapproval continuum. Maslow (1954) treated values in connection with self-actualisation. He noted that values accounted for the high percentage of an actualized person's daily value judgements. Kluckhohn and Strodtbeck (1961) discussed the variations in value orientations in society, subgroups and of individual persons. However, at the basis of all these perspectives is the postulation that value systems can be considered as principles which “guide” or “direct” human behaviour. Williams (1968: 284) distinguished values from norms for conduct. “Norms are rules for behaving: they say more or less specifically what should or should not be done by particular types of actors in given circumstances. Values are standards of desirability that are more nearly independent of specific situations.” This should be understood from the point of view that the same value could be point of reference for several specific norms and that, at the same time, a particular norm could also represent a number of separate values. This leads to the issue of equality among norms (Williams, 1968: 285), although this is not the issue of discussion here.

Based on Peppe's (1958) explanation of the term ‘value’, Williams stated that the term ‘value’ may refer to interests, pleasures, likes, preferences, duties, moral obligations, desires, wants, needs, aversions and attractions, and many other modalities of selective orientations. In other words, values are found in the large and diverse universe of selective behaviour (Williams, 1968: 283).

Further, this concept of value was seen by Williams as having two important aspects: value as criteria and the evaluative purpose of value. Moreover, values can be seen as criteria for selecting particular actions. This happens when values are explicitly and fully conceptualised to be bases for judgement, preference and choice as far as human actions are concerned. In considering values as having an evaluative aspect, Williams (1968) looked at the purposive action in which he identified three main kinds of value: conative which involved desire and liking; achievement dealing with success versus frustration, and the effective ones pertaining to pleasure versus pain or unpleasantness. In any given purposive action, these values may be removed or distributed according to the total history of the act (Peppe, 1958). These two aspects were important in helping bringing out the meanings of values as referring to specific evaluation while the other one helps to pronounce the criteria or standards in terms of the value evaluation (Williams, 1968).

In his book “Nature of Human Values”, Rokeach (1973) discusses the nature of human values and the measurement of values and value systems, as well as long term and short term changes in values, attitudes and behaviour; and described the concept as,

“An enduring prescriptive or proscriptive belief that a specific mode of behaviour or end-state of existence is preferred to an opposite mode of behaviour or end-state. This belief transcends attitudes towards objects and toward situations; it is a standard that guides and determines action, attitudes toward objects and situations, ideology, presentations of self to others, evaluations, judgements, justifications, comparisons of the self with others, and attempts to influence others. Values serve adjustive, ego-defensive, knowledge, and the self-actualising functions. Instrumental and terminal values are related yet are separately organised into relatively enduring hierarchical organisations along the continuum of importance (Rokeach, 1973: 25).

More recently, McCrea (2010: 853) saw values as,

“Our important and fundamental beliefs about what we consider to be good or right. As such, they are necessarily broad and prescriptive in nature. They are closely related to attitudes that also have an evaluative component; however, attitudes relate more toward specific objects whereas our values are broader life-orienting principles. Being prescriptive in nature, they also relate to our norms about what one should or should not do. However, norms are also context specific (McCrea, 2010: 853).

Linking the concept of values to identities, McCrea (2010) argued that the values that people share form part of their social identities, and their socialisation into particular groups and the wider society calls for the internalisation of associated values and norms as a way for them to perform their roles in

those social group and bigger society. He made the distinction between values linked to social identities and those linked to personal identities. One's values become linked to social identities due to the internalisation of the values of the social groups to which one belonged.

The difference between a value and an attitude lies in the fact that an attitude refers to an organisation of a number of beliefs regarding a specific object or situation while a value refers to a single belief of a specific type. A value concerns a desirable mode of conduct or end-state with transcendental quality, guiding actions, attitudes, judgements, and goes beyond the immediate goals to ultimate goals (Rokeach, 1973). Another difference is that a value transcends objects and situations while an attitude focuses on some specified object or situation. While a value is a standard, an attitude is not standard. Considering that a person can have as many values as he can learn from beliefs about desirable conduct and end-state of existence and as many attitudes as direct or indirect encounters one has had with specific objects and situations, the difference lies in the quantity of values and attitudes one can have. Thus, values are only estimated to number a few dozen while there are thousands of attitudes. Values have a more central place than attitudes in a person's personality make up and cognitive system. Thus, values are determinants of attitudes and behaviour in a person (Rokeach, 1973). Values can also be distinguished from social norms,

"First, a value may refer to a mode of behaviour or end-state of existence whereas social norm refers to a mode of behaviour. Second, a value transcends specific situations; in contrast, a social norm is a prescription or proscription to behaviour in a specific way in a specific situation...Third, a value is more personal and internal, whereas a norm is consensual and external to the person" (Rokeach, 1973: 19).

Moreover, Rokeach (1973: 21) distinguishes the concept of values from that of traits,

"A major advantage gained in thinking about a person as a system of values rather than a cluster of traits is that it becomes possible to conceive of his undergoing change as a result of changes in social conditions. In contrast, the trait concept has built into it a characterological bias that forecloses such possibilities for change in advance. This very fixedness that has been built in the trait concept probably accounts for the fact that it has received so little attention from social psychologists and sociologists on the one hand and from students of behaviour modification on the other."

Value systems also need to be distinguished from value orientations. Kluckhohn (1951) defined value orientation as a set of propositions which are linked and which embrace both value and

existential elements. While the concept of value orientation relates to the rank-order of five dimensions, the notion of value system does not involve rank-ordering of dimensions but implies the rank ordering of terminal or instrumental values into a single continuum (Rokeach, 1973).

The nature of values involves various characteristics such as stability, belief aspects (descriptive or existential), different kinds (terminal and instrumental), representation of specific preference, and the conception of something personally or socially preferable. For example, personal and social values are two kinds of terminal values while moral and competence values are two kinds of instrumental values (Rokeach, 1973). Important aspects of these characteristics are dealt with below. The nature of the value system is an important aspect of any research involving human values. The value system involves the ordering of the priority of values with respect to other values. It also deals with the stability of values in the midst of change.

“Such a relative conception of values enables us to define change as a reordering of priorities and, at the same time, to see the total value system as relatively stable over time. It is stable enough to reflect the fact of sameness and continuity of a unique personality socialized within a given culture and society, yet unstable enough to permit rearrangements of value priorities as a result of changes in culture, society and personal experience” (Rokeach, 1973:11).

Another aspect of the nature of values deals with the number of terminal and instrumental values. The number of values humans possess is considered to be relatively small and possible to identify. Terminal values are estimated to be 18 while instrumental ones range from 60 to 72. The relationship between terminal and instrumental values is explained by the value system. Terminal and instrumental values are related but, at the same time, separately organised into relatively enduring constellations according to their importance (Rokeach, 1968; 1973).

In discussing the dynamics of value systems, Seligman and Katz (1996) noted that an individual's values may be organised differently because individuals may re-order the priority of their relevant values depending on the issue being considered. Basing themselves on the study by Kirstiensen and Zanna (1988), which asked people to rank order their values according to importance as guiding principles in life and regarding value relevance to specific issues, Seligman

and Katz noted that the vital finding of this research was the ranking of values with regard to specific issues independently of predicted attitudes regarding the issue over and above what was predictable from the importance ranking of the values as general guiding principles. Thus, they argued that an individual could have a multiple value system,

“Our basic idea is that individuals may construct value systems in the context of specific issues and not simply apply some general value system to issues as they arise. This perspective challenges the traditional view of the value system as a single ordered set of values that is important to the self-concept and helps guide thought and action. For traditional value system to serve as an effective guide, it is assumed that it transcends situations. Our view sees value systems as dynamic rather than static and creatively applied in situations rather than rule-bound (Seligman and Katz, 1996: 55).”

The major point above is the existence of multiple value systems and traditional value system. Seligman and Katz elaborated the views of Rokeach (1973; cf. Ball-Rokeach, Rokeach & Grube, 1984), arguing that, for each person, values are organised in a value system, meaning “an enduring organisation of values along a continuum of relative importance (Rokeach, 1973: 5; Seligman and Katz, 1996: 55). They came up with a working assumption that an individual’s value system is fairly stable and that, “this stability in the value system is understood in the context of importance of values to the integrity of the self. Values are the standards that the self uses to judge and justify itself and the stability of value systems is necessary to express the coherence of the self over time and situations” (Seligman and Katz, 1996: 55).

“In conclusion, they remarked that “the general value system is truly an organising system for values, built up over time by the individuals’ need to have a set of standards that reflect well on the self-concept and guide thought and action. On the other hand it seems plausible to us that the general system may largely reflect how we like to think of ourselves – when asked abstractly – which may or may not transcend particular social or ethical dilemmas” (Seligman and Katz, 1996: 72).

Since all values are positive by nature, there is no need for anyone to worry or hesitate to reorder his or her values according to the individual’s value priorities. From the reasoning above, it follows that each of a person’s values is probably most cherished in a specific context.

Schwartz (1996) elaborated the theory of integrated value systems. According to this view, value systems can be considered as “integrated wholes in their relations with behaviour and, thereby encourages researchers to abandon the prevailing single values approaches” (Schwartz, 1996: 2). Schwartz discussed ten motivationally distinct types of values which are based on three universal

requirements. This approach received a lot of cross-cultural support for the distinctiveness of the ten types of values (Schwartz, 1992, 1994; Schwartz & Sagiv, 1995). Using a table, Schwartz listed value types, defined each according to its central goal, and gave the specific single values which primarily express it. “A specific value represents a type when actions that express the values or lead to its attainment promote the central goal of the type” (Schwartz, 1996: 3).

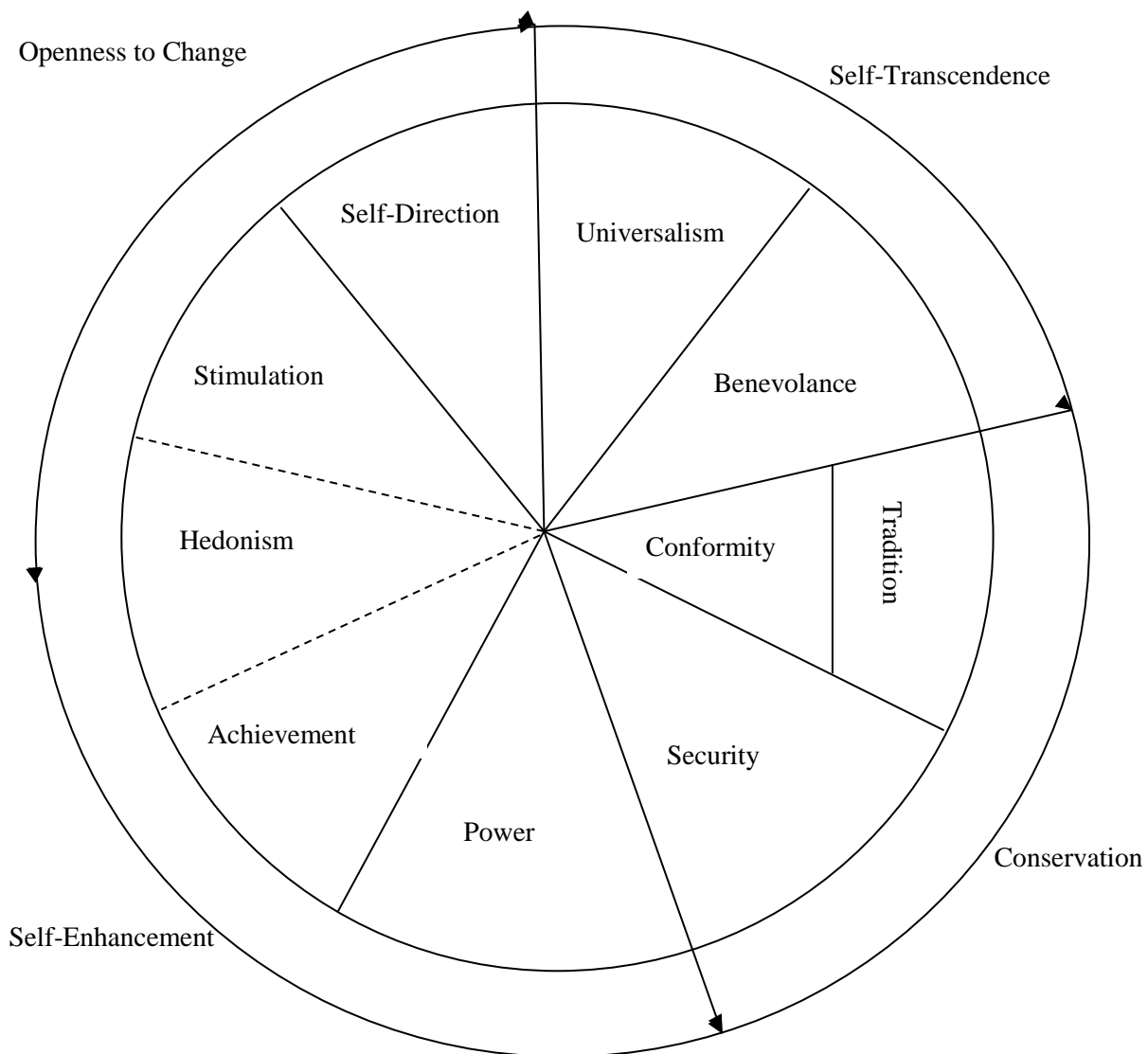
Table 2: Schwartz’s list of value types

<u>Definitions of Motivational Types of Values in Terms of their Goals and the Single Values that Represent Them</u>	
POWER:	Social status and prestige, control or dominance over people and resources. (Social power, Authority, Wealth) Preserving my Public Image, Social Recognition
ACHIEVEMENT:	Personal success through demonstrating competence according to social standards. (Success, Capable, Ambitious, Influential) Intelligent, Self-Respect
HEDONISM:	Pleasure and sensuous gratification for oneself. (Pleasure, Enjoying Life)
STIMULATION:	Excitement, novelty, and challenge in life. (Daring, a Varied Life, an Exciting Life)
SELF-DIRECTION:	Independent thought and action-choosing, creating, exploring. (Creativity, Freedom, Independent, Curious, Choosing own goals) Self-Respect.
UNIVERSALISM:	Understanding, appreciation, tolerance and protection for the welfare of all people and for nature. (Broadminded, Wisdom, Social Justice, Equality; a World at Peace, a World of Beauty, Unity with Nature, Protecting the Environment)
BENEVOLENCE:	Preservation and enhancement of welfare of people with whom one is in frequent personal contact. (Helpful, Honest, Forgiving, Loyal, Responsible) True Friendship, Mature Love
TRADITION:	Respect, commitment and acceptance of the customs and ideas that traditional culture or religion Provide the self. (Humble, Accepting my Portion in Life, Devout, Respect for tradition, Moderate)
CONFORMITY:	Restraint of actions, inclinations, and impulses likely to upset or harm others and violate Social expectations or norms. (Politeness, Obedient, Self-Discipline, Honouring Parents and Elders).
SECURITY:	Safety, harmony and stability of relationships, and of self. (Family Security, National Security, Social Order, Clean, Reciprocation of favours) Sense of Belong, Health

In addition to the propositions dealing with the content of values, the theory specified dynamic relations. Actions taken according to any of these types of values have psychological, practical and social consequences which could conflict or be compatible with the pursuit of other values types. The whole pattern of relations of value conflict and compatibility among value priorities led to the design

of a circular structure of value systems which has also received substantial cross-cultural research support (Schwartz, 1992, 1994; Schwartz and Sagiv, 1995).

Figure 5: Schwartz's prototypical structure of value systems



Source: Schwartz, 1996:5)

Explaining the above structure of value systems, Schwartz argued that the nature of the compatibilities in these value types is clarified by observing the shared motivational orientations of the adjacent value types. This approach helps one realise that the adjacent types form a motivational

continuum around the value structure (Schwartz, 1996). In order to understand better the structure of value systems, one needs these guidelines and interpretations of the structure:

“Power and achievement both emphasize social superiority and esteem.
Achievement and hedonism both express self-centredness.
Hedonism and stimulation both entail a desire for effectively pleasant arousal.
Stimulation and self-direction both involve intrinsic motivation for mastery and openness to change.
Self-direction and universalism both express reliance upon one’s own judgement and comfort with the diversity of existence.
Universalism and benevolence both entail concern for enhancement of other and transcendence of selfish interests.
Benevolence and tradition/conformity all promote devotion to one’s in-group.
Tradition/conformity and security all emphasize conservation of order and harmony in relations.
Security and power both stress avoiding or overcoming the threat of uncertainties by controlling relationships and resources” (Schwartz, 1996: 4).

It is also important to understand that the motivational goals of the value types which are in opposing positions around the circle cannot easily be pursued simultaneously. This means that one person cannot at the same time pursue the achievement of values which may conflict, for example the pursuit of achievement values can conflict with benevolent values (Schwartz, 1996).

The other thing one needs to take into consideration for the circular structure of values systems to be well understood is the relationship of the dimensions.

“One dimension opposes Openness to Change (combining self-direction and stimulation values types) to Conservation (combining of security, conformity, and tradition). This dimension reflects a conflict between emphases on own independent thought and action and favouring change versus submissive self-restriction, preservation of traditional practices, and protection of stability. The second dimension opposes Self-Transcendence (combining benevolence and universalism) to Self-Enhancement (combining power and achievement). This dimension reflects a conflict between acceptance of others as equals and concern for their welfare versus pursuit of one’s relative success and dominance over others. Hedonism shares elements of both Openness and Self-Enhancement” (Schwartz, 1996: 5).

Looking at value systems as integrated structures helps one to come up with systematic, coherent hypotheses regarding the relations between the value systems and other variables like behaviours. This view also helps in interpreting observed relations (Schwartz, 1996: 6). After looking at these various aspects of values, the next question is: what is the source of values?

According to Fichter (1957), the first source of values is external to the individual person. These values are based on what society appreciates and are passed on to the members of that society. They are also influenced and part of the culture content surrounding the person (Fichter, 1957). Mandler

(1993: 241) also recognised the external source of social values. “The social context determines to a large extent how various objects and events are to be represented and how they are to be valued. Events and objects – whether actually encountered or not – are predicted to have certain values as a result of social or personal learning experiences and contexts.” Personal values originating from an external source are usually approved by social consensus or agreement in the community where they are appreciated.

The second source of values is internal to the social person as one gets them from one’s actions and behaviour. “In the case of actions, individuals often interpret their automatic actions and behaviours in value terms...The observations of our own actions may inform the value that is generated in a situation” (Mandler, 1993: 240). This view is based on the fact that a person has the inner capacity to evaluate things and his actions. People are accountable for their behaviour and receive praise for good deeds (Fichter, 1957), thereby forming the basis of the inner values an individual holds. Both sources of values are important and necessary because they have functions for individuals in their daily lives playing an imported role in the development of a person’s personal and communal values.

Rokeach (1973) outlined the various functions of values among human beings. First, values are considered to be multifaceted standards which guide people’s conduct in various ways: First, “they lead us to take particular positions on social issues and, secondly, they predispose us to favour one particular political or religious ideology over another. In addition, they are standards employed to guide presentations of the self to others (Goffman, 1959) and enable us to evaluate and judge, or to praise and blame ourselves and others. Values are also central to the study of comparison processes (Festinger, 1954); Latane, 1966); we employ them as standards in order to ascertain whether we are as moral and as competent as others. Moreover, standards are employed to persuade and influence others, to tell us which beliefs, attitudes, values, and actions of others are worth challenging, protesting, and arguing about, or worth trying to influence or to change. Finally, values are standards that tell us how to rationalise in the psychoanalytic sense, incorporating beliefs, attitudes,

and actions that would otherwise be personally and socially unacceptable so that we end up with personal feelings of morality and competence - both indispensable ingredients for the maintenance and enhancement of self-esteem” (Rokeach, 1973: 13). Thus, when there are conflicts resulting from a person’s incompatible values, value systems can be a big help in dealing with the different situations in which people may find themselves. Although this assistance may be general, this aspect of values enables a person to find means of solving the conflicts or equips a person to make the necessary decisions.

One of the immediate functions of values and value systems is to guide human actions in daily situations and to give expression to basic human needs as long-range functions. Values possess strong motivational, cognitive, affective, and behavioural components. Rokeach (1973) explained that both terminal and instrumental values have motivational elements; given that terminal values represent super goals beyond the immediate and biologically urgent goals; while instrumental values motivate as they are idealised modes of behaviour and are concerned with the attainment of end-goals. Values also are conceptual tools and weapons needed for maintenance and enhancement of esteem.

The adjustive function of values is based on the content of certain values which directly concern modes of behaviour and end-states which are adjustment or Unitarian – oriented. There are some instrumental values concerned with the desirability of obedience, getting along with others, politeness and self-control, while certain terminal values deal with the desirability of material well being, success and law and order. These different functions ensure that an individual can stress the importance of responsible and achievement-oriented behaviour, and the terminal end-states promote peace of mind and the security of self, family and nation. All persons may be assumed to have these adjustment-oriented values, what differs may be the importance each person attaches to them in comparison with other values (Rokeach, 1973). So individuals order the importance of these values according to their desirability requirements in a particular situation.

Some values are considered to have an Ego-defensive function. The psychoanalytic theory proposes that values may serve ego-defensive needs.

“Needs, feelings, and actions that are personally and socially unacceptable may be readily recast by processes of rationalisation and reaction formation into more acceptable terms; values represent ready-made concepts provided by our culture to ensure that such justifications can proceed smoothly and effectively. All instrumental and terminal values may be employed to serve ego-defensive functions, but we can nevertheless single out certain values” (Rokeach, 1973: 15-16).

Some values like religious ones serve more ego-defensive functions. There is a consideration that values which overemphasize modes of behaviour like cleanliness and politeness, and end-states such as family and national security could be helpful to ego defence (Rokeach, 1973). This ego-defensive function is necessary for each person as provided by culture for each individual to justify or recast the process of rationalisation.

A further motivational function of values is knowledge or self-actualisation. Here knowledge should be taken as “the search for meaning, the need to understand, the trend toward better organisation of perception and belief to provide clarity and consistency” (Katz, 1960: 170). There are values which are implicitly or explicitly linked to knowledge, or have a broad self-actualisation function. All humans have these values but what differs is the priority placed on them. An individual may put greater importance on the adjustment-oriented values and not on the knowledge-oriented ones, while another person may do the reverse. However, each person is free to set different priorities as regards the motivational function values (Rokeach, 1973).

At this point, as a way of ordering values, it is necessary to look at the hierarchy of value suggested by Maslow (1954). According to Maslow’s hierarchical theory of motivation (1954), different subsets of values diversely serve this ordered list: safety, security, love, self-esteem, and self-actualisation needs. Maslow (1959) also spoke about B(being)–values and D(deficiency)–values, proposing that certain values are better, higher, and more needed for psychological fulfilment than are others,

“For one thing, it looks as if there were a single ultimate value for mankind, a far goal toward which all men strive. This is called variously by different authors self-actualisation, self-realisation, integration, psychological health, individuation, autonomy, creativity, productivity, but they all agree that this amounts to realising the potentialities of the person, that is to say, becoming fully human, everything that the person can become” (Maslow, 1959: 123).

While Maslow’s concept of need is not equal to that of value, his conception of higher- and lower-order values can be applied here. “To the extent that a person’s value system reflects a differential

preoccupation with values that are adjustive, ego-defensive, and self-actualising, we may say that he is operating at lower or higher levels” (Rokeach, 1973: 17). However, based on how a person views their importance, the concept of the hierarchy of values helps in ordering values in a certain way.

The next aspect of values which has to be dealt with is their transmission within society. To this end, one needs to understand how the social system of values operates. According to Abela,

“Value orientations are transferable from the social system by incorporation into the personality. From the available range of variability in the set cultural pattern, the personality tends to select particular elements which will then become part of the orientation system of the actor. Just as value systems are institutionalised on the society level so also values are internalised on the personality level” (Abela, 1991: 4).

Individuals internalise the values which are transmitted to them from the environment in which they live and, especially, from the people they interact with in daily life. One of the most important means of value transmission is the family, with parents usually communicating these values to their children. Thus,

“The first agent in the communication of values over time is the family. The family prepares the child to carry into its own future both general and specific patterns of life. In modern society, however, the parents’ role as transmitters of tradition is soon supplemented and overshadowed by other authorities: teachers, clergy, friends, and later by work-mates” (Abela, 1991: 7).

The family still plays an important role in the transmission of values although other agents (such as the mass media) have also become important. Nevertheless, at least in our early years, most value acquisition is transmitted by the family which passes on the fundamental orientations and the general and interpretable values that come into play in other institutions (Abela, 1991: 7). It follows that strong family ties in a society will tend to a large extent to result in children sharing the values of their parents. In this way values are reproduced within the family and are handed down from one generation to the next. (Abela, 1991: 49).

While the family provides the point of departure for the entry into a community belief system, other institutions, such as the church and the school transmit more specific and substantive values. The three institutions of family, church and school together play a vital role as they incline their participants to conserve traditional values and beliefs without claiming a monopoly on the

interpretation of tradition. The church is an enduring institution in the community, instructing its members in tradition. Thus, education and religion are intimately bound together. It is also necessary to note that the transmitted tradition of education is open to modifications, additions and improvements, interpretations and achievements (Abela, 1991). The openness which exists here allows the continuity between the value systems in a given society and between different societies. Furthermore, in modern societies, the mass media can assume a central role in socialization and the transmission of values. As will be seen in chapter three, television, in particular, has become a main means of getting information, story-telling, acquiring knowledge (education), and entertainment.

2.1.9 Materialist and Post-materialist Values

There are many types of personal values which an individual can have and these can be grouped into different dimensions depending on the commonalities that they share. Thus, there are religious, traditional, secular, economic, social, political, cultural values. Materialist values,

“are one component of traditional values, just as post-materialist are of post-traditional values. Inglehart shows how advanced industrial societies are generally departing from a traditional values system. In his view, traditional value systems emerge in economies characterised by very little technological change and low economic growth and where social mobility is a zero – sum game and heavily loaded with conflict. Traditional societies discourage social mobility but encourage the accumulation of wealth. They achieve social integration by a rationale that legitimates the established social order and inculcates norms of sharing, charity and other obligations that help to mitigate the harshness of the economy” (Inglehart, 1990:53ff) (Abela, 1991: 17-18).

Conversely, post-traditional societies are characterised by the elimination of the scarcity of goods and services, and the reduction of social conflict, leading to the emergence of post-materialist values. When social development is accompanied by high civic culture as one of the intervening variables, there is a post-materialist orientation (Abela, 1991). Thus, the emergence of both materialist and post-materialist values is linked to economic development and the degree of activity in the civic society in the nation or community being studied. In economic development and civic society activities, economic, cultural and political values are implied.

Along with Inglehart (1990) it should be noted that the process of value change can take a long time. Major shifts in culture tend to be extremely slow as a result of the remarkably stable nature of values in any given society. There is a presumption that each country has its own levels of traditional and post-traditional value orientations which can be measured (Abela, 1991). In this study one of the research questions to be dealt with concerns the presence of traditional and post-traditional values in Zambia.

In studying human beliefs and values, Inglehart et al. (2004) argued that economic development seems to bring about some differences in what people believe and the values they hold. In their study, while there was a strong, significant relationship between levels of economic development and beliefs and values, it was not monotonic. Although each society is unique, economic development has a tendency of pushing socio-cultural change in a predictable direction. Following Marx and Weber, a central claim of modernisation theory is that economic, cultural and political changes tend to proceed together in a coherent pattern, resulting in the fact that modern societies show fundamentally different characteristics compared to pre-modern ones. The theory also specifies that economic, cultural and political changes are based on human choice which tends to grow as people acquire more material and intellectual resources. These acquisitions result in more emphasis being placed on self-expression and democratic rights. Economic prosperity, results in more emphasis being put on self-expression values and the strengthening of democracy,

“At heart of postmodern shift lies a change of value orientations linked with increasing emphasis on human choice and self-expression. This reflects a change in which authority shifts from religious to secular institutions and ideologies, but authority remains external to the individual. At the peak of modernity, rational science has almost the same absolute authority as religion in the pre-modern. Postmodernity erodes the absoluteness of all kinds of external authority, whether religious or secular: authority becomes internalised” (Inglehart et al. 2004, 7).

In discussing the change from materialist to postmaterialist values, Inglehart et al. (2004) also observed that the difference was clearly based on the theory of intergenerational shift which is founded on two key hypotheses:

1. A scarcity hypothesis. An individual's priorities reflect the socioeconomic environment: One places the greatest subjective value on those things that are in relatively short supply.
2. A socialisation hypothesis. The relationship between socioeconomic environment and value priorities is not one of immediate adjustment: A substantial time lag is involved because, to a large extent, one's basic values reflect the conditions that prevailed during one's pre-adult years" (Inglehart, 1990: 68).

Postmaterialist society emphasizes economic achievement and the quality of life as top priorities, as opposed to the disciplined, self-denying and achievement-oriented norms of industrial society, a development that leaves greater latitude for individual choice of life styles and personal self-expression. Thus, the change from materialist values, which emphasize economic and physical security, to post-materialist values, emphasizing individual self-expression and quality of life concerns, is one component of a much broader syndrome of cultural change (Inglehart et al., 2004; cf. Inglehart, 1990; 1997; 2003; Inglehart et al., 2004; Abramson and Inglehart, 1995; Barnes, Kaase, et al. 1990).

Scarborough (1998) noted that the success of post-materialism was not confined to Western Europe only but was rather a potential universal process. The emergence of post-materialist values in countries like South Korea, China, Russia, and Poland shows the link which exists between values and economic growth. However, it is important to note that the process of universalising the concept of post-materialism as an invariant process does not alter the generational nature of value change because post-materialist orientations involve socialisation and the deep-rooted nature of values (Scarborough, 1998).

One area in which the transition from materialism to post-materialism has been identified is that of gender and, in particular the place and role of women in society. In their study, Inglehart, Norris and Welzel (2003) hypothesized that,

"the process of modernisation leads to both democratization and a rise in the proportion of women in public life. It is well known that industrialization leads to occupational specialisation, rising educational levels, and increasing levels of income. But economic development also brings unforeseen cultural changes that transform gender roles and make the emergence of democratic institutions increasingly likely. Determined elites can resist these changes, and a society's institutions and cultural traditions can facilitate or retard them, but in the long run, the underlying trend toward both gender equality and democratization becomes increasingly costly to resist. Evidence from more than 60 societies

suggests that economic development propels societies in a roughly predictable direction, changing prevailing gender roles in virtually any society that industrializes” (Inglehart, Norris and Welzel, 2003: 93).

They found that there was relationship between the level of civil rights and political freedoms and the level of freedom, as determined by the proportion of the women members of parliament. Countries with high ranking civil rights and political liberties have much higher proportion of women in parliament than countries with lower levels of freedom. Moreover, there was an interaction with age in this respect, with older persons more likely to agree that men make better political leaders than women, while younger people in general and younger women, in particular, overwhelmingly rejected this idea.

Two further dimensions identified by Inglehart were “Traditional Vs Secular–rational values and “Survival Vs Self-expression values”,

The Traditional/Secular – rational values dimension reflects the contrast between societies in which religion is very important and those in which it is not. A wide range of other orientations are closely linked with this dimension. Societies near the traditional pole emphasize the importance of parent – child ties and deference to authority, along with absolute standards and traditional family values, and reject divorce, abortion, euthanasia, and suicide. These societies have high levels of national pride, and a nationalistic outlook. Societies with secular-rational values have the opposite preferences on all of these topics” (Inglehart et al., 2003:100).

These two dimensions provide a cultural map of the world showing the different world views held by people in rich and poor regions.

According to Inglehart (1990 and 1997), materialist and post-materialist values form a central component in these polarisations. The two value types also reflect an intergenerational shift from a stress on economic and physical security toward the increasing importance of self-expression, subjective well-being and quality of life. As Inglehart et al. (2003: 103) observed: “post-materialist values emerge among birth cohorts that grew up under conditions that enable one to take survival for granted. During the past 25 years, these values have become increasingly widespread throughout the advanced industrial societies, but they are only one component of a much broader dimension of cultural change”.

Societies which rank high on security values tend to stress materialist values, showing relatively low levels of subjective well-being and reporting relatively poor levels of health. These societies are relatively intolerant toward out-groups, low on interpersonal trust, and emphasis hard work instead of imagination or tolerance as vital thing to teach a child. Conversely, societies which are high on self-expression values tend to have opposite preferences on all these issues (Inglehart et al., 2003).

Environmental protection issues are also closely linked with this dimension. Those who emphasize security values tend not to be engaged in recycling, do not attend environmentalist meetings or support environmental protection in other ways. However, they do favour more emphasis on developing technology and are confident that scientific discoveries will help rather than hurt humanity. Those with self-expression values tend to have the opposite characteristics” (Inglehart et al., 2003:103-104).

On the level of social and civil values, there was a shift from security values to self-expression values, involving a change in child-rearing values and practices from an emphasis on hard work towards an increasing stress on imagination and tolerance as vital values to teach children. This was accompanied by a rising sense of subjective well-being conducive to an atmosphere of tolerance, trust and political moderation. Therefore, people who rank high on self-expression values also tend to rank high on interpersonal trust. This leads to a culture of trust and tolerance, in which society places a relatively high value on individual freedom and self-expression and contains the political activist orientations necessary for the promotion of democratic institutions (Inglehart et al., 2003).

With regard to economic and political values, Inglehart et al. (2003) elaborated the strong evidence demonstrating that the causal connection works primarily from economics to politics. Although economic development leads to democracy, democracy is not necessarily conducive to economic development. In their study, the societies which ranked high on self-expression values were significantly more likely to demonstrate high levels of political rights and civil liberties than countries emphasizing security values.

Ingelhart et al (2003: 112-113) also noted that, while a society's traditional cultural heritage and level of economic development influence its levels of gender equality and democracy, their main effect seems depend on the extent to which they contribute to, or resist, the shift toward self-expression values. Moreover, in advanced industrial societies, authority patterns shift from the traditional hierarchical style to one which is more collegial, with men tending to emphasize competition and women seeming to stress cooperation. Similarly, men tend to emphasize domination while but women practice a supportive leadership style. Thus, in advanced industrial societies the leadership style of women seems to be more effective than the hierarchical and bureaucratic (masculine) style which prevailed in agrarian and industrial societies.

2.2 The Structure of Values

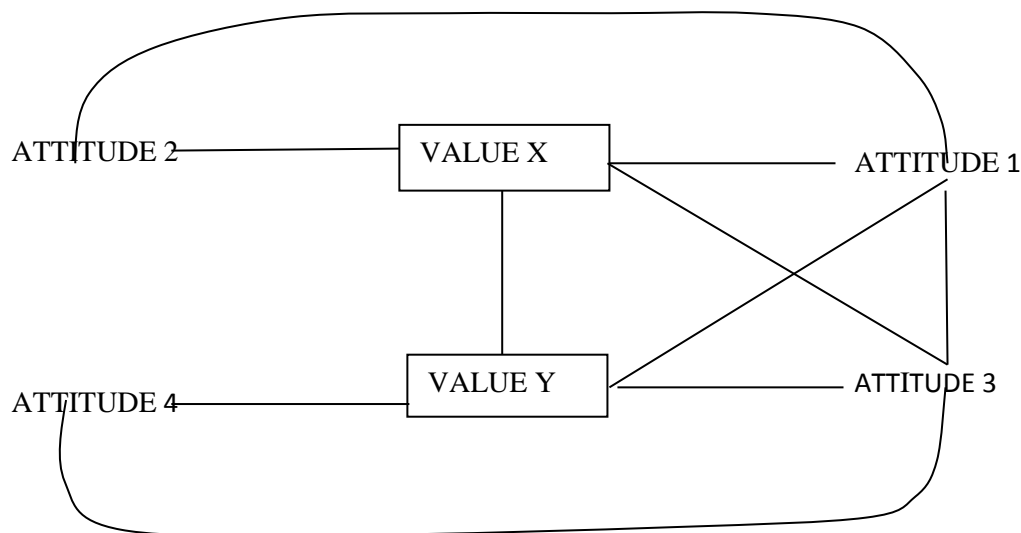
The next aspect which needs to be examined is the structure of values. In trying to understand the structure of values it is important to remember that values are more abstract than attitudes as they transcend specific objects, events and situations. As we have seen, values are closely linked to the self-concept and they have evaluative roles which persons use when judging action outcomes and events. As already pointed out, values are not equal in importance but form a hierarchy in each individual's set of values. The other aspect of values is that they possess some stability, although they can change in relative importance according to changing circumstances. People do their best to ensure that their important values are fulfilled because this makes them feel happy, whereas non-fulfilment of these values frustrates them (Schwartz, 1996).

Values also work in particular networks which may vary from one person to another, one group to another and even from one culture to another in terms of their content and structural organisation,

“These differences would reflect differences in the meaning of the value despite a common core of meaning (Feather, 1975, p.16). For example, freedom as a value may have a different structure of relations for different persons and groups, depending on the set of attitudes and beliefs that surround it and to which it is linked. In some cases the structure may be complex and finely differentiated; in other cases it may be simple and not well elaborated in any detailed way. Yet the value still concerns freedom even though it is articulated in different ways” (Schwartz, 1996: 223).

The network of value relations is learned from a person's own experience. A network could involve a number of consistent relations of values which can be modified as the person gains new experiences and new realities. It can also be argued that more strongly held values act as hubs in simply defined structures and they quickly exert their influence, in the process leading to quick and definite responses to situations and events under conditions where there is no value conflict. Closely related to this is the concept of associative network. "The associative network of a particular value would also include links to other values and their networks" (Schwartz, 1996: 223). For example, two Values X and Y can be assumed to be associated while at the same time each Value X is linked to a number of attitudes 1 and 3 to which Value Y may also be linked. Each of these Value X and Y are also linked attitudes 2 and 4 which are linked to a wider set of specific beliefs that may not be linked while at the same time they may not be directly related Schwartz (1996: 223).

Figure 6: Schwartz's structures relating attitudes to underlying values



According to Schwartz (1996), those values which are very important will be more central to the self than the ones which are not. The important ones have more influence on an individual's attitudes and beliefs and the activation of values depends on their strength and the presence of some

situational cues. Even less important values get activated as long as there is a relevant situational cue to elicit it though there may be values which are more latent. After being activated a value may also prime attitudes and beliefs which are part of its associative network and are relevant to a given situation. The activation of a value may also produce an effect which in turn would induce new attitudes and beliefs in novel situations are encountered and dealt with in a cognitive way. Thus, the new attitudes and beliefs would then be integrated into the associative network which defines that value (Feather, 1996).

According to the theory of human values, there are long term and short term changes. Fundamental to the value system is the understanding that,

“the more central the part affected by induced change, the more enduring and far-reaching should its effects, not only on other parts of the cognitive system but also on behaviour...Thus, an induced change in the self-conceptions...should lead to changes in the terminal and instrumental values, in functionally related attitudes, and behaviour. An induced change in a particular terminal value should lead to systematic changes in the other terminal values in the hierarchy, functionally related instrumental values, functionally related attitudes, and behaviour and should ultimately affect self-conceptions as well” (Rokeach, 1973: 216).

It is also important to note that it seems that attitudes have been found to be easier to change than values although, paradoxically, there is a theory which suggests that values may be easier to change than attitudes. The issue appears to depend on the role of the values and attitudes a person holds. A value contradicting self-conceptions is more likely to change than an attitude which disagrees with persuasive communications or behaviour. Thus, a value would undergo change in order to maintain or enhance the self-concept (Rokeach, 1973). The value change in relation to the self-concept aims at avoiding contradictions in the belief and value systems. Although short-term fluctuations in values occur due to changing economic conditions, long-term changes are more important. The vital point to note is that value change is gradual so that a full test of value theory change requires longitudinal data spanning several decades.

2.3 The Measurement of Values and Value Systems

In this study the ranking method of measurement employed follows that adopted by the Rokeach Value Survey (RVS) was employed,

“We present the respondents at the outset with previously constructed lists of terminal values, wherein the only burden placed upon him is to rank them for importance. The two lists were designed to be reasonably comprehensive and were at the same time worded in a manner that would...yield phenomenologically valid data. That is, the measuring instrument was designed to elicit information about values that the respondent would be willing or eager to admit he had, which meant that it could neither be couched in negative terms (e.g., cowardly, irresponsible) nor in terms so positive as to give the impression of immodesty or boastfulness (e.g., brilliant, clever)” (Rokeach, 1973: 27).

Specifically, this involves respondents arranging the 18 terminal and 18 instrumental values listed in order of importance based on their principles in life. This ranking method, “assumes that it is not absolute presence or absence of a value that is of interest but their relative ordering...The respondent ranks each list in order of importance by writing numbers from 1 to 18” (Rokeach, 1973: 27). It is generally accepted that values can be measured either by asking individuals to describe their values or by imputing values from their observed behaviour. The principle here is that, although values are unobservable to other people, they are observable to the subjects themselves. However, it is also important to recognise the difficulties involved in measuring values. According to Hechter (1993), while the kind of logic used in survey measures of values has an intuitive appeal, the values coming from much survey data, rather than being stable appear to be open to change and are poor at predicting behaviour. There are a number of reasons for such difficulties, such as the fact people can hide their values for various strategic reasons, the absence of baseline by which a researcher can compare respondents’ answers, and the fact that respondents lose nothing as a result of misrepresenting their values. Hechter (1993) also noted that survey instruments do not generally give respondents the hard choices which are necessary for them to reveal their immanent values. However, although there are difficulties in measuring values, surveys remain a vital method of assessing and knowing which values are important to a particular sample population.

In addition to the Rokeach Value Survey, there is the value scale designed by Inglehart to measure the dimensions of materialist and post-materialist values. This scale consists of 12 items: six 'materialist' and six 'post-materialist'. In terms of hierarchy, post-materialist values are placed highest as they come after those involving sheer physical existence and security (Rosengren, 1988: 14). Inspired by theories of scarcity and socialisation, Inglehart's hypothesis states that a period of high prosperity encourages post-materialist values while economic decline fosters materialist values. In the period between 1970 and 1984 his study showed an increase in proportion of post-materialist in Western societies. A look at younger people showed that these cohorts embraced post materialist values to a higher degree than older age cohorts (Inglehart 1985). Inglehart's studies have been replicated and discussed by many writers (Marsh 1975, 1977; Dalton 1981; Flanagan 1982; Van Deth 1983, Abrams et al. 1985; Boltken and Jagodzinski 1985; Laffettry and Knustsen 1985; Suhonen 1985).

According to Rosengren (1988: 14), the scales of both Rokeach and Inglehart aim at measuring individually held values in a standardized manner. However, while Rokeach tries to measure the complete spectrum of human values, Inglehart's interest is only directed at the materialist/post-materialist dimension. Up to now the use of both the Rokeach and Inglehart scales in a single study has been infrequent. However, this study will employ elements of both.

McCarty and Shrum (2000) elaborated two methods of measuring values: ranking and rating. They noted that the debate centres on whether a respondent in a value survey should be instructed to rank the values from most to least important or to rate each value on an importance scale. Some researchers like Kohn (1977), Kamakura and Mazzon (1991), and Rokeach (1973) hold that values represent choice, which is better captured by a ranking procedure. For them:

"Ranking makes the most sense because a central manifestation of value is to be found in choice. However, in spite of all this desired property of forced choice, ranking procedures have sufficient drawbacks...First, ranking procedures may force distinctions between values when none exists, whereas ratings allow for ties. Second, a ranking task is more difficult to administer than a rating procedure. Compared with rating, rankings require a great deal of time and energy for respondents to complete (Munson and McIntyre 1979); Reynolds and Jolly 1980), and this difficulty increases significantly when the number of items to be ranked is more than four or five (Sudman and Bradburn 1983). Third, although some researchers have developed sophisticated techniques for analysing ranked values data (e.g.,

Jackson and Alwin 1980; Kamakura and Mazzon 1991), the ordinal nature of ranked data limits analysis to the use of nonparametric statistical procedures, and the ipsative nature of ranking precludes interindividual comparisons” (Hicks 1970) (McCarty and Shrum, 2000: 272-273).

However, despite this criticism, ranking is still used by some researchers.

In rating each value is rated on a scale of importance an approach that is generally easier to administer and simpler for participants to respond to. Moreover, they give fewer analytical problems than ranking does. However, they too have their limitations,

“The main problem centres on the inherent positive nature of values. Because values represent ideals, values inventories are generally lists of very positive items. When respondents are given a set of values to evaluate in terms of importance, many of them do not differentiate greatly among the various values. Instead, they tend to end-pile their ratings by assigning high ratings to all the items in the set. This, in part, is because each value is evaluated individually in terms of its importance, and respondents are not forced to make the type of choices required by a ranking task. This end-piling of ratings can severely limit the usefulness of the data making it difficult for a research to ascertain which values are actually important to each respondent. Furthermore, research has demonstrated that lack of differentiation can weaken correlations among variables, suggesting that important relationships between values ratings and other variables may be overlooked (Greenleaf, Bickart, and Yorkston 1999). Consequently, although ratings of constructions in general lend themselves to parametric statistical procedures, the lack of differentiation in the case of personal values ratings can limit their usefulness” (McCarty and Shrum, 2000: 273).

When a comparison of the two methods of measuring values is made, the results generally tend to be favourable to ranking as it tends to give better measurements properties than the simple rating (Alwin and Krosnick 1985; Krosnick and Alwin 1988; Meithe 1985; Reynolds and Jolly 1980) (McCarty and Shrum, 2000). Others argue that, given their similar reliability and validity, it is the research question which should direct the choice of which of the two methods should be employed (Munson and McIntyre 1979; Rankin and Grube 1980). Finally, given its advantages in terms of statistical analysis, many researchers prefer to use the rating method, despite its disadvantages with regard to measurement properties (McCarty and Shrum 2000).

An alternative procedure is the ‘rank-then-rate method which allows respondents first to rank the values before rating them (Crosby, Bitner, and Gill 1990; Munson 1984; Shrum, McCarty, and Loeffler 1990; Kahle, 1996):

“The instructions for a rank-then-rate procedure ask respondents to first rank the values in terms of their relative importance. The respondents are then requested to go back and assign a rating to each value on a scale of importance...From a measurement perspective, the rank-then-rate method is an appealing alternative to a simple rating method in that it has

alternative properties of both ranking and rating: It requires respondents to make comparisons among the values through the ranking task, and the subsequent collection of rating data allows for the use of parametric statistical procedures. This approach has been shown to provide a significantly greater degree of differentiation than a simple rating method (Beatty et al. 1996; McCarty and Shrum 1997)” (McCarty and Shrum, 2000: 274-275).

However, it should be noted that rank-then-rate method takes a long time and involves a lot of cumbersome instructions for the respondents.

A further technique is the most-least rating procedure which requires respondents to look at the whole value set and then indicate which value is the most important to them. Then, they are instructed to look at the list again, and indicate which value is the least important to them. After this procedure, they are instructed to rate the value on the importance scale. By following these procedures, the respondent is forced to compare and contrast the entire set of values in way similar to rank-then-rate approach. The most-least rating method gives a level of differentiation similar to that given by the rank-then-rate method, although it needs more time to complete the procedures compared to simple rating tasks (McCarty and Shrum 1997). The most-least method is perhaps appropriate for value surveys using mail questionnaires’ since other survey methods have similar question format limitations (Sudman and Blair 1998) (McCarty and Shrum 2000). McCarty and Shrum (2000) evaluated the most-least rating method as an alternative method to the simple rating procedure. Building on their previous work, they extended it in three ways:

“First, the studies test the rating of methods using mail questionnaires, thus evaluating them in the context of a data-collection method commonly used in survey research. Second, the studies reported here used general population probability samples with an effort to towards generalising the results of the previous work to a wider population of respondents that is more common in survey research. Finally, the studies attempt to determine whether level of differentiation in values measurement affects statistical relationships among the values themselves and between the values and other variables” (McCarty and Shrum, 2000: 276).

These studies contributed to the methodology of measuring of values and rendered the results from survey research explain certain relationships between values themselves and other variables.

2.4 Some Zambian Personal Values

Within the scope of a single study it is impossible to focus on all of the many personal values that individuals hold in Zambia. Consequently, three were chosen from Rokeach's Value Survey (RVS) as central to this study: family, freedom and happiness. The choice of these three was based on what the researcher thought were the top three personal values in Zambia. However, before proceeding, it is important to place these personal values within the African and Zambian context, something which inevitably also involves a discussion of the relationship between communal and personal (individualistic) values. According to Gyekye (1996),

“The fact that the African people express appreciation for both communal and individualistic values means that for them these two seemingly opposed concepts can co-exist, however precariously. In all this, there is a clear attempt and desire on the part of the African people to come to terms with their assumptions about the natural sociality of the human person. Their idea of the individual cannot develop outside the framework of the community, but the welfare of the community as a whole cannot dispense with the talents and initiatives of its individual members either. The interaction between the individual and the community (or group) is therefore considered basic to the development of the individual's personality as well as to the overall success and well-being of the community. Thus, the need to strike a balance between communal and individualistic values is most appropriate and important” (Gyekye, 1996: 50).

While agreeing with Gyekye on the importance of striking a balance, it is necessary to note that, in this study of personal values, we prefer to use the term ‘personal’ rather than ‘individualistic’ since the latter implicitly contains a negative connotation. In terms of the three personal values employed here, it is important to keep in mind that they have both communal and personal aspects.

2.4.1 Family

While the concept of family seems to be simple and universal, it can have different meanings in different places. For example, it can mean a small nuclear family in Norway and it can include a whole village and at times even two or three villages in Nigeria (Inglehart et al. 2004).

“In traditional society, the family includes children, parents, grandparents, uncles, aunts, brothers and sisters who may have their own children, and other immediate relatives. In many areas there is what anthropologists call extended families, by which it is generally meant that two or more brothers (patrilocal societies) or sisters (in matrilineal societies) establish families in one compound or close to one another” (Mbiti, 1999: 106).

In Zambia, the concept ranges from the nuclear to the extended family. A family is seen as a fundamental value to be held by each individual member. This is why each member of the family is made to grow up thinking of oneself primarily in relation to the members of the group of one's blood relatives. It is also the duty of each member to seek and maintain the cohesion of one's family (Gyekye, 1996). Family values are associated with other values, such as love, caring, cohesion, solidarity, mutual respect and mutual responsibility. Other values connected to the family are,

“recognising the responsibility to share life with a wife or husband and children in the nuclear family and with members from the an entire lineage in the extended family, recognising the need to have and to care for children, respecting parents, taking care of our parents in their old age and making them feel that they are wanted by their children, and so on” (Gyekye, 1996: 176).

The family as outlined above by Gyekye previously existed in Zambia, even if there was a tension between the ideal and the practice of what family as a value was supposed to represent. However, Rasing (2001) has noted how the western concept of the nuclear family began to be seen as the role model,

“Many educated urban women see an idealised version of the Western nuclear family as a role model for family life. This model is one of a monogamous relationship based on companionship, fewer children than their mothers had, and more privacy from other relatives. Thus urban life brings new demands and expectations in terms of a higher standard of living, and a woman's role in the household has changed (Glazer Schuster 1979; White 1984; Rasing, 2001: 94).

However, she also noted that, although the nuclear family had become the ideal, the extended family remained the practice. As one of her informants, Veronica, a 45-year old nurse, explained:

“We see a family as richness...Children will look after you. You look after them when they are young, they will look after you when you are old. The extended family doesn't break up. We go on looking after each other, the extended family won't go away, we believe in it. If my brother dies, I take two of his children and educate them. I have three of my sister's children and also my youngest brother in my house. You cannot save money because you have to look after them” (Rasing, 2001: 94-95).

Generally, what Veronica explains here is the way older generations of people in Zambia look at this issue, even if not all extended families responded to this responsibility of assimilating orphans into their families.

Rasing (2001) also noted that, for both men and women in Zambia, parenthood was basic to one's sense of self as a mature, socially complete adult, and that fertility was a strong value. Dealing with the ideal number of children in the family, she observed:

“Generally, among the middle-class people the preferred number of children is lower than among lower-class people. Although some claimed that people should have as many children as possible, others said they preferred fewer children because they wanted them to have proper clothes and a good education. However, apart from financial considerations, other factors may be important such as the high expectations placed on education, and ideas about a small nuclear family, based on the example, as often shown on television” (Rasing, 2001,108).

Rasing's observation here is important as it brings to light the fact that there were some couples that did not want to have large families. We shall return to this study when dealing with respondents' views on family size, the ideal number of children, and preference for the nuclear or extended type. Unless otherwise specified, whenever the term family is subsequently used in this study, it should be taken to mean the nuclear family.

2.4.2 Freedom

According to Mulgan (1984), in the Roman and Greek languages the original meaning of freedom referred to the status of a human being as not being a slave. Thus, to be a free person meant not being subject to a master, hence the saying: “a free man is his own master” (Charvet, 2004:388). This view pinpoints the core elements of the concept of freedom and there is little doubt that there are very few adult human beings who want to be subject to the will of another unless they do so freely by accepting an authority of some kind; for example the authority of a military superior or religious superior. Therefore, freedom is regarded as something inherently good for humans. It is also a personal value which relates to other human values (Charvet, 2004: 390).

Talking about freedom, Gyekye (1996:137) gives an Ewe (Ghanian ethnic group) maxim which says: “The freedom that comes from ignorance enslaves the one who entertains it”. He goes on to explain this maxim: “this means that knowledge is freedom or put differently, that true freedom

comes from knowledge. Given the importance of the freedom of thought, it is understandable why knowledge, as a source of freedom, is highly valued” (Gyekye, 1996: 137).

According to the Rokeach Value Survey (1973), freedom as a value is used in reference to independence and free choice, which is the meaning that will be attached to it in this study.

2.4.3 Happiness

According to the Rokeach Value Survey (1973), happiness means a state of being contented and that is the meaning with which, unless otherwise stated, it will be used in this study. It is an important personal value because it influences the choices people make in their daily lives.

Another view of happiness is give by Mathews and Izquierdo (2009):

“Happiness is a difficult term to discuss because it is ultimately subjective – who but a given individual can say whether she is happy or not?...Happiness is a distinctive part of well-being, the most essential part; but well-being is more than that,...” Mathews and Izquierdo, 2009: 2).

Opting for the use of the term “well-being” rather than “happiness” because it combined objective and subjective aspects, they decided to define the term “well-being” as “a positive state of affairs brought about by the simultaneous satisfaction of personal, relational, and collective needs of individuals and communities (Prilleltensky 2005)” (Mathews and Izquierdo, 2009: 4). Furthermore,

“Well-being incorporates a variety of objective factors such as being healthy, being safe (from crime or violence), being financially secure, having access to resources, including education, culture, roads, and transport. Well-being also however incorporates more subjective factors such as being happy...feeling connected to one’s community and having the capacity to cope with adverse life events (Ogilvie 2002)” (Mathews and Izquierdo, 2009: 4-5).

Based on this view, they gave their own broad definition:

“Well-being is an optimal state for an individual, community, society, and the world as a whole. It is conceived of, expressed, and experienced in different ways by different individuals and within the cultural contexts of different societies: different societies may have distinctly different culturally shaped visions of well-being. Nonetheless, well-being bears a degree of commonality due to our common humanity and interrelatedness over space and time. Well-being is experienced by individuals – its essential locus lies within individual subjectivity – but it may be considered and compared interpersonally and interculturally, since all individuals live within particular worlds of others, and all societies live in a common world at large” (Mathews and Izquierdo, 2009: 5).

This definition gives a broader conception of well-being, stressing the social and cultural senses which were lacking in the two earlier meanings. This anthropological approach to happiness is important as it connects the human person's life to the vital aspects of one's daily reality. Other authors have approached the value of happiness from different perspectives. Some link happiness to the sense of moral judgement founded on the Aristotelian approach to ethics. Thus, Parducci (1995) presents prescriptive and descriptive definitions of happiness,

“The classical Greek philosophers used the term prescriptively. As presented by Plato, Socrates identified happiness with virtue: an evil man could not be happy...But Socrates thought that happiness depended on the wisdom, the ability to choose wisely. He also believed that one could never really choose to behave badly if one were truly wise. Thus, virtue and happiness were intimately related for Socrates and Plato, with wisdom a necessary and sufficient condition for behaving well and being happy” (Parducci, 1995:10).

Combining both the prescriptive and descriptive aspects, the utilitarian definition of happiness looks at good in terms of pleasing consequences, implying that,

“Action is best that leads to the greatest happiness of the greatest number. Happiness itself is defined by Bentham (the founder of Utilitarianism) as a favourable balance of pleasure over pain. He thought of hedonic experience as measurable quantitatively, permitting the estimation of how much pleasure or pain would result from each of the different possible courses of actions” (Parducci, 1995: 11).

This utilitarian definition of happiness is rarely accepted without reservation, although it is a vital part of contemporary thinking about happiness (Parduecci, 1995). This is not accepted because making happiness the only criterion for what is right or wrong would be demeaning a human being whose happiness is a result of wise choices and comes from a good relationship with God and fellow humans as per the Judeo-Christian tradition. Like Parducci (1995), other authors have adopted a philosophical perspective based on Aristotle's writings on happiness and its link to the good (Lear, 2000). Others (e.g. Magen, 1998) have linked Aristotle's Nicomachean Ethics to Maslow's self-actualization approach to develop an empirical psychological perspective.

2.6 Conclusion

This chapter has attempted to summarize research into the concept of human values, beginning with the definition of values and moving onto their nature, functions and sources. From this discussion it

seems clear that values are central to human activities and function as standards, conduct or end-state of existence. Although values are linked to and seem similar to attitudes and beliefs, they are, in fact, quite different. They (values) guide and determine action, attitudes towards objects and situations, ideology, presentations of self to others, evaluations, judgements and justifications. They are also adjustive, ego-defensive, and self-actualising. Although terminal and instrumental values are related, they are separately organised into relatively enduring hierarchical organisations based on the continuum of importance. Terminal values are more important than instrumental values. Methods of measuring values in surveys have also been discussed. Ranking, identified with Milton Rokeach, was found to be much easier to use compared to the rating method. The rank-then-rate method, a combination of the two methods, was seen to be very suitable for measuring values when the researcher wants to have statistical variations checked. For the measurement of materialist and postmaterialist values, Inglehart's approach is very helpful and provides good guidance for the analysis of values. For this study, respondents were asked to rate the importance they gave to each of the personal and materialist values presented to them.

CHAPTER THREE

MEDIA EFFECTS AND CULTIVATION THEORY

3.1 Media Effects Theories

The focus of this study is television's influence on personal values. As Kitzinger (1997:17) stated, "engaging with questions about media effects is an important part of sociological inquiry. We cannot afford to dismiss inquiry into media influence as 'old fashioned' or doomed to failure as it confronts the complexity of text-audience relations." The history of media effects stretches from the 1930s when entertainment films and comic books entered the mass communication market and became associated with antisocial behaviour, later developing into audience research seeking to understand the effects of unidirectional, market oriented messages on media users. With time, research interest shifted from the sender to the receiver and focussed more on measuring the motivations and expectations of users in the midst of media fragmentation and abundance. In large part media effects theories developed from studies dealing with issues related to concern over the behavioural and moral effects of the media, such as crime, violence and sex (Purayidathil, 1994):

"From the 1930s onwards there has been a broader interest in the social and personal values disseminated by the way of mass media, and in the implications for the quality of social and cultural life. An important impulse in this direction was provided by the emigration to the United States of members of the Frankfurt school including Theodor Adorno, Max Horkheimer, and Leo Lowenthal" (McQuail, 1988: 488) (Purayidathil, 1994: 18).

After Klapper's (1960) seminal work a new research approach developed emphasizing factors which seemed to limit mass media message effects on individual recipients of the content. This view was based on the assumption that audience members choose and use those media messages which reinforce their already existing opinions, abilities and beliefs, thereby casting the role of the media more as sustaining stability than as an agent of change (Bryant and Zillmann in Nabi and Oliver, 2009).

This leads to the question as to what are media effects. How should they be perceived? According to Bryant and Zillmann,

“In general, when scholars talk about media effects, they are considering the social or psychological changes that occur in consumers of media message systems – or in their social milieu or cultural values – as a result of being exposed to, processing, or acting on those mediated messages” (Bryant and Zillmann in Nabi and Oliver, 2009: 13).

There are five different classes of media effects on individuals which are usually considered in research: behavioural, attitudinal, cognitive, emotional and physiological. Behavioural effects are perceived when a person exposed to media messages performs some actions shown by the media. Attitudinal effects take place when media messages shape television viewers’ opinions, beliefs and values; while cognitive effects occur when the media change what viewers think or know. Emotional effects are concerned with the media provoking feelings like fear, anxiety or euphoria in message recipients. Lastly, physiological effects are concerned with the changes in arousal or other bodily reactions resulting from media messages. Media effects are seen as being of various types: immediate and long term effects, beneficial and detrimental effects, and intentional and accidental effects (Bryant and Zillmann , 2009).

A central tenet of the theory of media effects is the presumption of causality. Causality indicates a necessary relationship between one event and another. It means that, under certain conditions, the second event (the effect) is a direct result of the first one (the cause). For many centuries this concept of causality was the foundation of media effects theories until critics began to identify it with simplistic and deterministic philosophies (Bryant and Zillmann, 2009. Today, most scholars view media effects from a probabilistic–causality perspective,

“Any discussion of media effects requires a concern with causation. Before a research can conclude that one concept is a cause of another, the research can conclude that one concept is a cause of another, the research must establish that three things. First, the presumed cause and the presumed effect must covary, or go together. For example, people who are heavily exposed to mediated violence should tend, on the average, to be either more or less aggressive than those who are less exposed. If aggressiveness increases along with exposure, the two variables are positively correlated or associated. If aggressiveness tends to decline as exposure increases, the two are negatively correlated. Second, the presumed cause must precede the presumed effect. Finally, a research must eliminate plausible rival (i.e. third variable) explanations for the observed covariation of the presumed cause and effect” (Perry, 1996: 25-26).

Today, a number of communication theories have addressed the issue of media effects. For example, social cognitive theory helps us to understand how symbolic communication influences human thought and action, providing a conceptual framework within which one can test the

determinants and mechanisms of such affects. The usual explanation of human behaviour has been in terms of unidirectional causation, whereby behaviour is shaped and controlled by either environmental influences or internal dispositions. In contrast, social cognitive theory explains psycho-social functioning using the concept of triadic reciprocal causation. According to Bandura, 2009: 94), “this transactional view of the self and society, personal factors in forms of cognitive, affective, and biological events; behavioural patterns; and environmental events all operate as interacting determinants that influence each other bi-directionally.”

Social cognitive theory has been extensively used in media effects research as a framework for explaining unintended and negative effects, as well as being employed as a framework to explain possible effects of patterns of media presentations reflecting on issues like sex or race (Pajares et al., 2009). In addition, it is also useful in dealing with intended media effects especially in designing media messages aiming at maximising the positive impact of media content in entertainment–education programming and health campaigns. Here, the content is ‘sugarcoated’ in entertainment to make audience members lower their resistance to the intended message; for example in programmes dealing with AIDS prevention and gender equality. The influence of role social models is of paramount importance here. There are three types of characters from whom the media audience can learn: “positive role models who support pro-social values, negative role models who reject pro-social values, and transitional models who change from negative to positive models over the course of the serial or programme” (Pajares et al., 2009: 289). The audience learns from the transitional characters as it relates to the uncertainty or doubts in the experiences of these models when considering the new behaviour. By watching these characters being rewarded for adopting the behaviour as the story progresses, the audience is encouraged to follow their example (Singhal & Rogers, 1999). Examples of such television programmes are telenovelas or soap operas; formats which are popular with viewers and which enhance attentional processes by having physically and psychologically attractive characters, usually of a higher status than the target audience (Pajares et al. 2009).

Another theory of effects which has been widely employed in communication research is the Uses and Gratifications Perspective. Uses and gratification theory considers mass media and their content as one source of influences among others. Audience members are seen as active, not passive, recipients of the media contents targeted at them. Apart from personal motivation and choice, uses and gratifications theory emphasises the role of the background characteristics of individuals (Rosengren, 1974). Potential effects are mediated by individual differences and motivation, societal structure, individual attitudes, initiative and involvement. As a psychological communication perspective, and in comparison with general media effects theory, it shifts the focus from the direct and undue influence of the mass media on passive and isolated individuals onto active audience members selecting and using media (Rubin, 2009b). There are several assumptions held in this theory (Katz, Blumler, & Gurevitch, 1974; Palmgreen, 1984; Palmgree, Wenner, & Rosengren, 1985; Rubin 2002),

“First, communication behaviour is purposive and motivated. Second, people are relatively active participants who select media and their content. Third, social and psychological characteristics, societal structure, social groups and relationships, and personal involvement mediate communication behaviour and effects. Fourth, media compete with other channels – that is, functional alternative – for selection, attention, and use. Fifth, people are usually more influential than the media in the media effects process” (Rubin, 2009b: 148).

Methodologically, it is assumed that people are capable of articulating their own reasons for, and of providing accurate information about their media use (Katz et al. 1974).

The uses and gratifications approach represents a shift in the focus of media research from the classical media effects question of “what do media do to people?” to “what do people do with the media?” (Katz, 1959:2). Thus, the media audience is seen as consisting of purposive, motivated, goal-oriented, and variably active communicators capable of initiating communication. Media users select and use means of communication which can satisfy their felt needs or desires. Social and psychological factors create expectations and desires about the communication context, partners and media. It follows that, in order to appreciate the communication process and the outcomes, it is necessary to understand people’s backgrounds, motives and involvement (Rosengren, 1974).

McQuail, Blumler and Brown (1972) gave four reasons for watching television: diversion (e.g., escaping problems, relaxing, releasing emotions, filling time); personal relationships (e.g., seeking companionship, social empathy, and social utility when talking with others with others); personal identity (e.g., reinforcing values, self-understanding, exploring reality); and surveillance (e.g., learning, seeking advice, finding information). According to Katz, Gurevitch and Haas (1973, people take the initiative to use the media in order to meet their cognitive needs (e.g., knowledge and understanding), affective needs (e.g., pleasure and emotion), social integrative needs (e.g., contact with family and friends), and tension release needs (e.g., escape and disconnecting from others). In short, the uses and gratification approach stresses an active and motivated audience able to choose the media to meet the gratification need in situation where the media competes with other functional alternatives for selection and use (Rubin, 2009b).

Among the important elements of uses and gratifications are motivation, activity and involvement. Motivation is a key component which influences the manner in which members of the audience participate selectively and actively in communication and the possible outcomes. People are motivated to communicate, anticipate and to form expectations from a communication context or relationship in line with their interests and desires (Rubin, 2009b). For Blumler (1979) audience activity includes utility (which refers to people's using the media), intentionality (the motivation which directs exposure to the media), selectivity (referring to individual interests and preferences leading to a particular choice and behaviour), and imperviousness (dealing with how media are less likely to influence audiences). Audience involvement mediates how people acquire, process and share information (Salmon, 1986). To be involved implies attention to salient media messages (Krugman, 1966), as well as cognitive and emotional participation while receiving and processing the media messages (Rubin, 2009b). These three elements of motivation, activity and involvement are variable, and this variability affects how people communicate and the outcomes of the behaviours (Rubin, 1993).

The main criticisms of uses and gratification theory were summarized by Rubin (2009a): “(a) the compartmentalised nature of typologies, make it difficult to predict beyond those who were studied or to consider the implications of the media use, (b) the lack of clarity of central constructs and how researchers attached different meanings to concepts such as motives and gratifications, (c) the treatment of the audience as being too active or rational in its behaviour, and (d) the methodological reliance of self-report data” (Rubin, 2009a:169). Rubin also noted that most of these criticisms have been addressed in the many studies that have been done in the past (Rubin, 2009a).

3.2 Cultivation Theory

A third major theory which has stimulated a great deal of research into media effects is Cultivation and this will form the basis of this study. Cultivation theory is based on the assumption that, over time, heavy viewers of television will be more affected by television content than those who seldom watch it (Shanahan and Morgan, 1999), in particular in terms of their perceptions of social reality. Moreover, as television became a centralised system of narrating stories at the centre of people’s daily lives, a theory was needed that could explain the uses and effects of this medium. This is important because, as Gerbner, Gross, Morgan and Signorelli (1986: 17-18) noted, “television is the source of the most broadly shared images and messages in history...telling most of the stories to most of the people most of the time” Gerbner et al. (1986) also observed the significant role played by television in this respect.

“Television cultivates from infancy the very predisposition and preferences that used to be acquired from other primary sources. Transcending historic barriers of literacy and mobility, television has become the primary common source of socialisation and everyday information (mostly in the form of entertainment) of an otherwise heterogeneous population. The repetitive pattern of television’s mass-produced messages and images forms the mainstream of a common symbolic environment” (Gerbner, Gross, Morgan and Signorielli, 1986: 18).

The common symbolic environment created by television allows the cultivation of various aspects of viewers’ daily lives, values and attitudes. This is a result of television’s acquisition of a central role in the lives of people, and its messages about reality, personal experience and other

ways of knowing the world. As Sparks (2006) noted “the world of media entertainment presents a particular view of social reality. For example, content analyses of prime-time TV programmes reveal that about 12 percent of the male characters who hold jobs work in law enforcement. This proportion is a gross exaggeration; in reality, only 1 percent of employed males hold jobs in the general area of law enforcement” (Sparks, 2006: 151). What happens to an individual who regularly watches prime-time television for many hours is what Gerbner and his colleagues described as cultivation.

“According to Gerbner, this person gradually becomes “cultivated” into the television view of social reality. Even though there is no particular intent on the part of the creators of the media message to change attitudes or beliefs, over time, the heavy viewer will begin to believe that the real world resembles the world presented in the media” (Sparks, 2006: 151).

In order to understand the cultivation of television viewers, one needs to look at the images and messages to which viewers are exposed. These images and messages are packaged in a variety of programmes which meet the various needs and interests of viewers. As a result of commercial necessity, many television programmes are made to be watched by a large number of people in non-selective ways. A look at the viewing surveys demonstrates that the amount of viewing depends more on the lifestyle of the viewer and is relatively less dependent on programming. A television audience always exists as a group at a particular time of the day, week and season regardless of the programme showing because most viewers watch by the clock and do not know what they would see when turning television on. Others just follow a routine when they switch on the television set without choosing a particular programme as is the case in selecting a movie or book. There is a limit on the number and variety of choices available because many programmes are designed for the same broad audience which seem similar in basic make up and appeal (Gerbner, Gross, Morgan and Signorielli, 1986). However, in the contemporary media environment, the assumption of a limited number and variety of channels available to most viewers no longer holds. Satellite and cable developments have greatly expanded the range of choice available to many viewers, while zapping makes it easier to frequently change channels.

Empirically, cultivation analysis focuses on television's independent contribution to viewers' perceptions of social reality, using survey research methods to assess the difference television viewing makes. The central hypothesis of cultivation analysis is that those who spend more time viewing television are more likely to perceive the real world according to the most common and recurrent messages and images of television world compared to those who watch less television while having comparable demographical characteristics (Shanahan and Morgan, 1999). There are many studies which have enhanced, questioned, explored, critiqued, dismissed or defended the theory's conceptual assumptions and methodological procedures (Hawkins and Pingree, 1982; Potter, 1993; Signorielli and Morgan, 1990). Although cultivation analysis was initially closely identified with violence related issues, over the years researchers have used it to study a wide range of topics like sex roles, aging, political orientations, the family, environmental attitudes, health, and many others (Shanahan and Morgan, 1999). In this research, it is used to explain changes in personal values in Zambia, to our knowledge something which has not previously been attempted.

In short,

Cultivation is about the implication of stable, repetitive, pervasive and virtually inescapable patterns of images and ideologies that television (especially dramatic, fictional entertainment) provides... Cultivation research approaches television as a system of messages – a system whose elements are not invariant or uniform, but complimentary, organic and coherent – and inquiries into functions and consequences of those messages as a system, overall, in toto for its audiences. The focus of cultivation analysis is on the correlates and consequences of cumulative exposure to television in general over long periods of time (Shanahan and Morgan, 1999: 5).

The original premise upon which Gerbner developed cultivation theory,

“was nothing less than an attempt to alter the nature of the conventional academic discourse about the social and cultural implications of mass communication. The goal was to develop an approach to mass communication using terms different from those of the then-dominant paradigm of persuasion and propaganda research and to escape the scientism and positivism of the “effects” tradition” (Shanahan and Morgan, 1999: 11).

The notion of cultivation is built on the assumption that the main impact of television operates through the ways in which viewers are exposed to the same images and metaphors time and again and enables us to analyze the functions of television in the construction and maintenance of cultural meaning. The messages produced have a special significance in that from the social

patterns there is the implication of cultural and political power. This implies the right to create messages that cultivate collective consciousness (Shanahan and Morgan, 1999). The whole process of cultivation is complex and requires serious analysis rather than simplistic notions of “causality”. When one considers the fact that because the messages have social functions, it follows, therefore, that the mass produced messages and the symbolic environment bring about a profound transformation in social relationships, in power, and the cultural process of story-telling (Shanahan and Morgan, 1999).

Empirically, Cultivation Theory focuses mainly on the effects of growing up and living with television as widely used and shared cultural agency i.e. the most visible broadcaster of cultural symbols. The original ‘Cultural Indicators’ Project constructed a three part research framework to investigate the structure, contours and consequences of pervasive symbol systems based on the three fundamental and interrelated questions:

1. What are the processes, pressures, and constraints that influence and underlie the production of mass media content?
2. What are the dominant, aggregate patterns of images, messages, facts, values and lessons expressed in message? and
3. What is the relationship between attention to these messages and audiences’ conceptions of social reality? (Shanahan and Morgan, 1999).

To address these three questions a three-pronged research strategy was formulated. The first prong is “Institutional process analysis”, which is used to assess how media messages are selected, produced and distributed. The second prong is “Message system analysis” which is utilised in quantifying and tracking demography patterns, action structures, relationships, aspects of life and recurrent images in media content showing how violence, minorities, gender roles, occupations and other topics of interest are portrayed. “Cultivation analysis” which is the third prong studies how exposure to the television world reality contributes to changing viewers’ conceptions of the real world (Shanahan and Morgan, 1999). Although this study deals with some aspects of the first and

second prong, the major part of it involves the third prong. It analyses and discusses how viewing television for many hours and for a long period contributes to the change in personal values the viewers hold. Thus, the research questions will be focussed on how television cultivates personal values in heavy viewers in Zambia.

First, it is necessary to outline the assumptions upon which Cultivation Analysis is based. The first assumption holds that the overall amount of exposure to television reduces the use of most other media by most viewers. Viewers simply do not spend as much time using other media as they do with television. Although there are cases where some viewers still remain voracious readers, do not turn off the radio, or who spend a considerable time using other media, for most people television dominates the media diet (Shanahan and Morgan, 1999).

The second assumption is that exposure to television starts before many people first start to use other media, i.e. before they can read or possibly even speak. “For almost everyone, television viewing begins before we develop the tastes and selective patterns of consumption that we apply to other media; usage patterns for other media are formed by the fact of being born into the households where television is virtually a member of the family” (Shanahan and Morgan, 1999; 20). In the context of Zambia, however, it is important to note that this assumption may not hold because there are people for whom radio was the first mass medium they had access to. One still gets stories of people who first watched television as adults, especially in rural areas. However, the assumption does hold in most urban areas where children find television established as an integral part of family life. For these children exposure to television remains a fundamental experience of their upbringing.

The third assumption is that television is more available and accessible than most other media. Unlike print media, television does not require literacy. Unlike theatrical movies, television runs almost continuously, and can be watched without leaving one’s home and without payment on a per programme basis. Unlike radio, television can show as well as tell, while unlike the internet, television does not require computer skills, (relatively) expensive equipment, or focussed interaction from the audience” (Shanahan and Morgan, 1999: 21). Above all, television is

considered to be different from other media because of its centralised mass production and ritualistic use of images and messages purposely produced to appeal to a wide audience (Shanahan and Morgan, 1999). Despite various technological developments in the mass media, television still enjoys a dominant position in terms of spreading stories and messages. Even in Zambia where more people have access to radio than to television, the number of households owning television sets keeps growing.

Another key issue in the comparison between television and other media is television's use of realism. Television drama uses, "representational realism", which is a form of story-telling in which the listener or viewer is made to believe that if certain assumptions are taken for granted, then the events that occur could take place "in reality". Television programmes have a characteristic of presenting events as if they are happening in a televised reality not far from the viewers' reality. Thus, even if viewers know that what they are watching is not "real", they have no trouble adapting the concepts, characters and morals to their everyday reality (Shanahan and Morgan, 1999). Similarly, even when we know that what we are watching is not 'real', we may still pay a great deal of conscious attention to the incidental, background information in a story. It follows that much of what we 'know' about the world is in fact derived at least in part from fictional but 'realistic' symbolic representations" (Gerbner and Gross, 1976; Shanahan and Morgan, 1999: 22).

Consequently, different kinds of values, realities and ideological assumptions permeate the stable and persuasive images which television drama depicts for its viewers. In television programming, the presumed realism of the background is a critical factor in the process despite the level of "perceived reality" which has a bearing people's television viewing, regardless of how aware viewers are of the fact that what they are watching is a constructed story. By using narratives and actions taking place in a realistic background, television stories can help shape the deeper, invisible, rarely questioned assumptions that viewers carry around (Shanahan and Morgan, 1999). The issue of realism is one of the key concepts in the cultivation theory. It is also fundamental in the way television communicates its messages to the viewers.

3.2.1 Cultivation Methodology

The first step in the methodological mechanics of cultivation analysis involves examining content in order to assess the extent to which heavy viewers are taught about the real world by the patterns imbedded in the symbolic world. Thus, in cultivation analysis, the researcher should start by identifying the most recurrent and stable patterns in television content, stressing the consistent images, portrayals and values found in most programme genres broadcasted. This can be done by carrying out a message system analysis or examining already conducted content studies. Generally, message system analysis highlights four dimensions of the content: existence, priorities, values and relationships. Existence deals with what is in the symbolic world while priorities look at what is important. Values evaluate what is right or wrong, good or bad, and relationships involve what is related to what else and how. The above mentioned four dimensions yield corresponding measures of attention, emphasis, tendency and structure, and they together illuminate the symbolic functions of how the world of story-telling works. However, while it is possible to make “reasonable” extrapolations from available content data, there are also studies in which no conceivable empirical content provides a basis for presuming that a cultivation hypothesis exists (Shanahan and Morgan, 1999). In carrying out a cultivation analysis, it is vital that a researcher does not stretch the theoretical boundaries of cultivation beyond their holding capacity.

Measurement of variables is an important aspect of methodology in an analysis aiming at providing data on the existence of a relationship between or among variables.

“Cultivation typically uses survey procedures for examining the relationship between exposure to television and reactions to those messages. The survey questions used to tap into people’s conceptions of social reality are of several types. Some questions juxtapose answers reflecting statistical “facts” of the television world with those more in line with reality; the response choices are referred to as the “TV Answer” and the “Real World Answer”, with the former more in line with the way the world is presented on television. Other questions do not contrast the “facts” of the two worlds, but examine symbolic transformations and more general implications of the content data” (Shanahan and Morgan, 1999: 24).

The questionnaire designed for this study contains questions dealing with many aspects of social reality and measures television viewing time and other related activities. It also includes questions dealing demographic variables such as age, gender, race, education, occupational status, and social class. There are some questions which ask respondents to estimate some aspect of reality connected to their own situation, while others ask them to use a forced-error format whereby they estimate the chances of getting into a situation by either guessing too high or too low. Some questions measure the respondents' beliefs, opinions, attitudes or behaviours (Shanahan and Morgan, 1999).

Amount of television viewing is often assessed by asking respondents to estimate how much time they spend watching on an "average day". The choices provided are usually formulated in terms of average number of hours and then categorized into light, medium and heavy viewing categories. While more specific measures of hours of viewing each day would facilitate the data analysis procedures, what is most important is there are basic differences levels of viewing, and not the actual or exact amount of viewing time. According to Shanahan & Morgan (1999:25),

"The orthodox cultivation doctrine on the measurement of television viewing has been frequently criticised, and many other types of measures have been proposed. From our perspective, however, the methods used to assess television viewing are less important than the fact one can realistically distinguish between relative levels of viewing with few problems. The assumption is simply that (for example) those who say "four hours a day" do, on balance, watch more than those who say "two hours a day."

In other words, the main purpose is to test the relationship between amount of television viewing and the tendency to answer survey questions according to the terms of the dominant and repetitive facts, values and ideologies of television world view.

The last step of cultivation methodology is to examine the relationship between what television says about reality and what people think of reality. Cultivation analysis can start with simple cross tabulation of television viewers according to differences between heavy and light viewers (and represented as the "Cultivation Differential" (CD). It is worth noting that heavy viewers naturally differ from light viewers in many ways apart from the amount of time they spend watching television e.g. in age, gender, income, education, race, occupation, time use, religion, social

isolation, political orientation, and a number of other demographic, social and psychological variables. There is also a difference in the extent to which television dominates their sources of consciousness, for example, light viewers seem to be more exposed to a wide range and different sources of information both mediated and interpersonal whereas heavy viewers depend mainly on television (Shanahan and Morgan, 1999).

3.2.2 Mainstreaming

Mainstreaming is defined “as a relative commonality of outlooks and values that exposure to features and dynamics of the television world tends to cultivate. By mainstreaming we mean the expression of that commonality by heavy viewers in those demographic groups whose light viewers hold divergent views” (Gerbner, Gross, Morgan and Signorelli, 1986: 30-31). The differences found among different groups of respondents are be related to the different cultural, social and political characteristics of these groups of viewers. However, these differences may diminish or even disappear in the responses of heavy viewer respondents of the same group.

Linking mainstreaming to empirical studies and the role of television in USA, Gerbner et al. stated:

“Mainstreaming represents the theoretical elaboration and empirical verification of our assertion that television cultivates common perspectives. Mainstreaming means that television viewing may absorb or override differences in perspectives and behaviour that stem from other social, cultural, and demographic influences. It represents a homogenisation of divergent views and a convergence of disparate viewers. Mainstreaming makes television the true 20th century melting pot of the American people” (Gerbner, Gross, Morgan and Signiorielli, 1986: 31).

The potential of television mainstreaming originates from the way it is organised, the competition to attract viewers from all regions and classes, and the consistency of media content (Hirsh, 1979; Seldes, 1957). It has been observed that “mainstreaming is the strongest and most consistent explanation for the differences in the strength and direction of television’s contributions to viewer conceptions” Gerbner, Gross, Morgan and Signiorielli, 1986: 31). Mainstreaming has been used to

explain different within-group patterns found in a number of studies, for example, in the cultivation of images of violence (Gerbner, Gross, Morgan & Signorielli, 1980), conceptions of science and scientists (Gerbner, Gross, Morgan & Signorielli, 1981c), health related beliefs and practices (Gerbner, Gross, Morgan & Signorielli, 1981b), Gerbner, Morgan & Signorielli, 1982), sex-role stereotype (Morgan, 1982; Signorielli, 1979), adolescents career choices (Morgan & Gerbner, 1982), and on other social issues (Gerbner, Gross, Morgan and Signorielli, 1986: 37). Mainstreaming is also used to explain differences in the intersection of patterns showing diverse modes of cultivation, such as in the distinction between general assumptions about the prevalence of violence and perception of personal risk (Gerbner et. al., 1981a).

Making a comparison between heavy and light television viewers, and commenting on the members of other demographic groups, Gerbner et al. explained:

In general, television appears to cultivate relatively homogeneous “mainstream” conceptions of life. Traditional differences of perspective among different social groups remain mainly among light viewers. Those members of the other demographic groups who watch a great deal share much the outlook of the other demographic groups. In most groups, heavy viewers, compared to their light viewing counterparts, tend to converge upon the television “mainstream”, particularly in those concepts that reflect the most persuasive “facts” of the television world. Real life circumstances may sensitise certain groups and make them particularly susceptible to a television message even when the message is inaccurate or exaggerated. In general, our studies have advanced and supported with cumulative data the most sustained and coherent effort in social science to build a theory of television and its role in modern society (Gerbner, Gross, Morgan and Signorielli, 1992: 5).

This explanation highlights the relevant role of demographic variables in studying the cultivation of personal values by television. When analysing the research data, demographic variables form a basis for creating social groups. Some social groups tend perceive messages differently depending on their age, gender, educational level, income, occupational level and residential environment.

In a recent study, Lemal states: “(Calzo & Ward, 2009) showed that men and highly religious respondents who were frequently exposed to television, movies or magazines were more likely to have accepting attitudes towards homosexuality” (Lemal, 2010: 83). The reasoning for this is that television viewing had a negative effect on female and less religious participants because male and highly religious persons are generally predisposed to report more negative attitudes regarding

homosexuality. The results of the above mentioned study were also supportive of mainstreaming (Lemal, 2010).

3.2.3 Resonance

Resonance is a key concept of cultivation theory. It occurs because viewers with personal experience of threats are more likely to interpret television content in terms of this past experience. Direct personal experience and television experience reinforce each other and reinforce the influence of television (Shrum & Bischak, 2001). Resonance occurs when cultivation effects are boosted for a particular group of viewers. For example, it has been observed that heavy viewers, be it males or females, are more likely than light viewers to accept that fear of crime is a serious problem. However, among heavy viewing males and females, the group which agrees most strongly is the female one, due to their particular vulnerability to crime and because this resonates with the portrayal of the high crime world pattern shown by television. When a person's daily environment is congruent with and reinforces the messages of television, the result is the phenomenon called resonance (Gerbner, Gross, Morgan and Signorielli, 1986). Moreover, as another example of resonance, there is evidence that the cultivation of insecurity is most pronounced among those who live in high crime urban areas (Doob & Macdonald, 1979; Gerbner, Gross, Morgan, and Signorielli, 1980; Gerbner, Gross, Morgan and Signorielli, 1986: 30).

3.3 The Findings of Cultivation Analysis

The first cultivation results (Gerbner and Gross, 1976; Gerbner et al., 1977) indicated that heavy viewers were more likely than light viewers to respond with "television answers" to survey questions about law enforcement, crime, trust and danger (Shanahan and Morgan, 1999). According to Shanahan and Morgan (1999), Gerbner and his associates, "began by pointing out some blatant discrepancies between the 'real world' and the world presented in prime-time network television

(as revealed by the message system data); the patterns showed that television content was replete with images that exaggerated the prevalence of crime and violence well beyond their rate of occurrence in reality. As noted above, for example, television drama shows us a society with an over-abundance of cops, detectives and criminal lawyers (a fact that has changed very little over the years) (Shanahan and Morgan, 1999: 53).

From this confluence of evidence (and much more), the notion of the ‘Mean World Syndrome’ was developed. This suggests that television viewing cultivates a constellation of outlooks which includes an exaggerated sense of victimization, gloom, apprehension, insecurity, anxiety and mistrust (Shanahan and Morgan, 1999:55). From this came the idea that violence was not just vicious entertainment but something that had broader social functions which were served in promoting fear and distrust. Another important result from cultivation analyses was the realisation that variables such as race, education, gender, income, and place of residence were powerful predictors of social beliefs and attitudes and connected to television use in meaningful ways, thereby predicting or determining both viewing levels and social conceptions of reality (Gerbner and Gross, 1976:191).

Although the early cultivation studies were mainly concerned with issues of violence, the most fundamental focus was on all issues revolving around the notion of social power. According to Shanahan and Morgan (1999), “not only do those with power in society control the production and distribution of cultural stories, but the stories they tell reflect, express, and reproduce – i.e., cultivate – specific patterns of power in material ways. Thus, whether the issue at hand was violence, sex – role stereotypes, aging, occupations, or anything else, the real concern was with whether television helps maintain a social power hierarchy marked by an unequal distribution of resources, opportunities and security, differentiated according to gender, race, age and other key markers of ‘difference’” (Shanahan and Morgan, 1999:57).

The introduction of the concepts of mainstreaming and resonance considerably modified cultivation theory. Their presence refuted the claim for a uniform, across the board, television effect

on all heavy viewers; replacing it with the view that television interacts with other variables in such a way that TV-viewing can produce strong effects on some subgroups but not on others. However, proponents of cultivation theory still argue that, because of the cumulative effects of television over time, such effects cannot be negligible when viewers continue to spend hours watching television (Parayidathil, 1994).

Discussing the psychological process underlying cultivation effects, Shrum (2009) defined the cultivation effect as “a positive relation between frequency of television viewing and social perceptions that are congruent with the world as it is portrayed on television, with the presumption that television viewing is the causal factor” (Shrum, 2009: 57). As we have seen, the premise of cultivation theory is that frequent viewing influences attitudes, values and beliefs in the direction of the television message. Put this way, television viewing can be conceptualised as a form of persuasive communication and then it follows that the factors that facilitate or inhibit persuasion would likewise facilitate or inhibit the cultivation effect” (Shrum, 2009: 67).

There is considerable evidence which supports the existence of at least a small-size cultivation effect (Morgan and Shanahan, 1996) although other researchers have challenged its validity. Some suggest that the relationship between viewing and perception is not causal, but rather a spurious one coming from third variable influences on both television viewing and social perceptions (Doob and Macdonald, 1979; Hirsh, 1980; Hughes, 1980, Wober and Gunter, 1988). At the same time, other researchers propose a reversed causal relation between viewing and social perception, implying that aspects of the individual (including pre-existing social perceptions) may influence the amount and content of viewing (Zillmann, 1980). Shrum (2009) noted the advantage of developing a cognitive process model of media effects because it had the potential to make implausible certain alternative explanations for the effects, for example spurious and reverse causality.

In response to the controversy surrounding cultivation effects, Shrum formulated a process model for first and second order cultivation effects:

“the process model of for the first order effects, which has been referred to as the heuristic processing model of cultivation effects (Shrum, 2002, Shrum, Wyer & O’Guinn, 1998) and the accessibility model (Shrum, 2007), starts with two general propositions that are based on the principles of heuristic/sufficiency and accessibility. The first general proposition is that television viewing enhances construct accessibility. As discussed earlier, aspects of television viewing may plausibly be related to the accessibility of constructs encountered in typical television fare. The second general proposition is that the social perceptions that serve as indicators of a cultivation effect are memory-based judgements that are constructed through heuristic processing” (Shrum, 2009: 58).

From the general propositions presented above, Shrum generated testable propositions dealing with the relation between television viewing and social perceptions and the cognitive mechanisms which could mediate this relationship. Before leaving discussion of cultivation theory, it is necessary to present some of the major criticisms which have been made of the theory.

3.4 Criticisms of Cultivation Theory

There are number of the common criticisms made of cultivation theory and the responses of its proponents. Most of the criticisms are related to the measurement of television exposure (Potter and Chang, 1990; Potter, 1991), the theory’s non-fasifiability (Hirsh, 1981), the problem of causality (Doob and Macdonald, 1979), and the spuriousness of results under multiple controls (Hughes, 1980; Hirsh, 1980, 1981) (Lemal, 2010: 81-82). Among the more common ones is the view that “cultivation fails to account for the ‘mechanism’ by which cultivation operates, in which the term ‘mechanism’ is meant to point toward a ‘cognitive’ understanding of the memory and mental processes which result in cultivation” (Shanahan and Morgan, 1999: 36).

In response to this, Shanahan and Morgan (1999) answered by quoting Kincaid who stated:

“We can in fact have fairly good evidence for a functional claim without knowing the precise mechanism. To know that A persists because of its effects, I need to establish a non-spurious correlation between A’s effect and its persistence. Spurious causation can be eliminated by controlling for all relevant possible causes that might make to correlation between effects and persists spurious. We need not know the precise mechanism, whatever that means”(Kincaid, 1994: 425).

In other words, while correlation may not necessarily mean causality, social meaning is present in some types of observed correlations. In its approach, cultivation uses functional explanation accompanied by data. Thus, if cultivation makes a functional/critical claim, there is no real need for

a critique based on a mechanistic causal perspective unless one completely ignores the functional explanation. It should also be remarked that cultivation analysis was not developed to be a substitute but a compliment to traditional approaches to media effects. Cultivation does not deal with a one way and monolithic causal impact, but is concerned with a contribution which is subtle, complex and intermingled with other influences, derived from the interactions between the television and its publics in a dynamic and reciprocal ways (Shanahan and Morgan, 1999).

Another criticism made of cultivation is that it implies a “passive” television audience. This suggests that viewers take television messages on face value without questioning or disagreeing with the positions presented by the producers. In response to this criticism, it is necessary to start by stating that Gerbner and other proponents of the theory have never really dealt with, or explicitly said anything concerning, the presumed activity or passivity level of the audience. The whole debate on the active/passive audience has not been seen to be especially relevant to cultivation theory (Shanahan and Morgan, 1999). However, neither a concept of totally passive nor an all powerful audience with full control of the meaning and impact of the messages is really necessary, since such audiences do not really exist anywhere.

Doob and Macdonald (1979) raised another critique of cultivation theory by studying the role of neighbourhood crime rates in the cultivation process. Their research conclusions are usually cited as having shown that the relationship between television exposure and the “fear of crime” is spurious, an artefact of the actual crime levels in the neighbourhood (Shanahan and Morgan, 1999: 63-64). In response to this criticism, Shanahan and Morgan (1999: 67) used the concept of resonance in order to explain the differences between the subgroups, thereby rejecting the notion that cultivation patterns are a spurious result of neighbourhood crime rates disconfirming cultivation.”

3.5 First and Second Order Cultivation

Nevertheless, the criticisms outlined above did result in some refinements in cultivation theory. One of these is the distinction between first and second order cultivation. Shram and Lee (2012) argued that the extent of cultivation based on the differences between television and the real world estimates which could be directly assessed represents the first order, while the second order is based on judgements representing more personal measures of values, attitudes and beliefs without a direct counterpart in the television world but which could only be inferred from analyses of television content. They further argued that “the types of judgements underlying first and second order cultivation effects (first – and second – judgements) are fundamentally different and are constructed in very different ways” (Shram and Lee, 2012: 149). Simply explained, the major difference between the two processing models is that first order judgements are mainly memory based while second order judgements are online, thus, real time processes.

According to Shram and Lee (2012), the accessibility model rests on two general assumptions. The first is that television viewing increased the accessibility in memory of information necessary for a typical cultivation judgement like crime, wealth and occupation. They defined accessibility as the ease with which something could be recalled from the memory. The second assumption was that first order cultivation is based on memory and generally constructed through heuristic processing. Furthermore, first order cultivation effects, Shram and Lee (2012) noted that from the two general propositions more specific propositions were drawn regarding how the cultivation processes and effects could be generated. They presented the five propositions of the first order model as follows: “(1) television viewing influences accessibility; (2) accessibility mediates the cultivation effects; (3) television exemplars are not source-discounted; (4) motivation to process information moderates the cultivation effect; and (5) ability to process information moderates the cultivation effect” (Shram and Lee, 2012: 150).

The first proposition was that viewing increases accessibility as television provides constructs of what is frequently portrayed. This proposition suggests that television viewing increases the accessibility of constructs of things relevant to cultivation research (crime, violence, marital discord, occupational prevalence, affluence), and should be seen in proportion to viewing frequency (Shram and Lee, 2012). The second proposition is that accessibility mediates the cultivation effect since things which occur frequently are generally easy to recall. This was also linked to the opinion that watching television influences both the speed of response and magnitude of estimates (cultivation effects) in expected ways. The other point related to the second proposition is the fact that the speed of response connected to the magnitude of estimate indicating that faster responses were linked to higher estimates (Shram and Lee, 2012). The third proposition holds that television exemplars are not source-discounted in judgement constructions. This means that “when people attempt to construct a first-order judgement by recalling a relevant exemplar, they do not ignore exemplars from television, including fictional representations. This is an important proposition because it addresses the counterintuitive notion that people would base their judgements of real-world prevalence on the ease with which a television example could be recalled” (Shram and Lee, 2012:153). The propositions 1-3 dealt with the evaluation of the characteristics of the heuristic process itself and whether it played a role in the cultivation effect (Shram and Lee, 2012). The fourth proposition concerns the motivation to process as a moderator which was based on research that indicated that there were certain conditions whereby the tendency towards heuristic processing was weakened. Shram and Lee (2012) observed that one condition was the motivation to systematically process relevant information. Finally, the fifth proposition deals with the ability to process as moderator. Here, Shram and Lee (2012) noted that the same research from which the fourth proposition was drawn also gave the bases for this one too. Here the interest was more on the conditions which could increase the propensity to process information heuristically because they simplify procedures in judgement making. The five propositions looked at the different aspects of the accessibility model of the first order judgement.

Shram and Lee (2012) also argued that the accessibility model was more concerned with the processes which accompanied cultivation effects in the first order judgements which were memory based and were particularly influenced by the access to relevant information in memory. Watching television increases accessibility to this information, thereby increasing the magnitude of estimates in a process which occurs automatically with little attention to the details of the information from the source. Unlike memory based judgments, the online model for second-order cultivation deals with everyday life online judgements which people frequently make, spontaneously and requiring little efforts, and which include attitudes, values and beliefs. These judgements take place as the information is received and processed. Applying this to television use, Shram and Lee (2012) observed that these types of judgements were influenced by television portrayals during the viewing process and made spontaneously,

“This type of process generally describes a model in which television portrayals function as a persuasive communication that may potentially affect the values, attitudes and beliefs of viewers. If the persuasion model analogy is accurate, it has implications for the processes that underlie second – order cultivation effects. For one, it suggests that frequent viewing of consistent and repetitive messages would lead to attitude shifts toward the dominant messages and themes of television. However, it also goes beyond the simple prediction of a cultivation effect” (Shram and Lee, 2012:159).

Furthermore, in terms of the second order cultivation effect or online judgement, Shram and Lee (2012) argued that, when motivation was high, people would follow the main route to persuasion and think more carefully about arguments and process them more deeply. When applied to the cultivation effect, the greater motivation to process information was considered a means for larger cultivation effect. The ability to process information was also considered to be something enhancing persuasion. In turn the higher ability to process information was expected to result in a larger cultivation effect. The ability to pay close attention to the message and not be distracted from its persuasion was enhanced (Shram and Lee, 2012).

The underlying processes of judgements and access to the information are important to both modes of judgements. Television viewing influences the first and second order judgements following different processes. On the importance of the first and second order cultivation effects or

memory based or online judgements, Shram and Lee (2012) noted three reasons. The first was that the process models provided vital steps toward strengthening the validity of cultivation effect. Secondly, the models can contribute particularly to the notion that different first and second order cultivation judgements were necessary because they explain some inconsistencies in research findings. Lastly, the third reason was that process models are important because of the potential for blocking or facilitating cultivation effects. These model processes set up the conditions under which the effects should or should not hold (Shram and Lee, 2012). There is no doubt that appreciation of the role of the process models can help in the understanding of cultivation related judgements and television viewing in any part of the world.

3.6 International Cultivation Research

In addressing the question as to whether cultivation was exclusively an American phenomenon, Van den Bulck (2012) divided the issue into three broad questions:

- a) What is the impact of American television on the perceptions that non-American viewers not living in the U.S. have of the U.S.?
- b) What is the impact of American television on the perceptions of non-American viewers living in the U.S.? (In other words: does American TV play role in the acculturation of immigrants?)
- c) What is the impact of American television on the general perceptions of viewers not living in the United States? (In other words, does American TV influence fear of crime, attitudes, etc., in other countries?) (Van den Bulck, 2012: 238).

The fact that American television programmes are broadcasted outside the U.S. made it legitimate to conclude that the effects attributed these television programmes in the U.S. were likely to be found in other countries. At the same time, since viewers in a country where a programme is produced may attach different meanings to the same programme due to cultural influences, it follows that the same programme could possibly produce a diverse effect or no effect at all in another culture (Van den Bulck, 2012). This point of view found support among researchers who suggested that American television could even be even more powerful outside of the U.S.A. as a

result of the differences between perceptions referring to a person's situation and the societal level (Van den Bulck, 2012).

In discussing cultivation without borders, Van den Bulck (2012) introduced the concepts of "primary", "secondary" and "transcultural" cultivation.

Primary cultivation refers to the process occurring when American viewers are exposed to American TV messages. When an immigrant or sojourner arrives in United States two types of cultivation effects might occur. When this person learns about the United States and is influenced by the perceptions created and values or attitudes supported by American TV, acculturation occurs. This is the learning of a second culture and might therefore also be labelled secondary cultivation. As cultivation generally refers to unintended media effects, secondary cultivation would, by definition, need to be distinguished from international acculturation efforts (Van den Bulck, 2012: 250).

"Transcultural cultivation" occurs when people in other countries are exposed to television programmes produced in U.S for a U.S audience, where the foreign audience is influenced by a culture which is not their own. This recognition of cultivation in non-Americans by non-American TV can be identified as a form of primary cultivation, implying that cultivation is not only created by American television programmes among viewers in U.S.A. However, as Van den Bulck (2012) observed, international cultivation remains an under-valued aspect of cultivation research and more studies in this area need to be done. This study of television and personal values in Zambia is aimed at making a small contribution to this project.

A further new development in cultivation theory was proposed by Van den Bulck (2013), in his treatment of television fiction as a vector of socialisation. He considered the various future challenges to the theory as coming from changing viewing patterns and the methodical refinements which this requires. As a way forward he proposed a switch in perspective away from psychological paradigms to more sociological ones,

"Even though further developments in the psychology of cultivation, studying the processes through which narratives affect people's perceptions of the real world, are important, cultivation theory is now in need of a macro theory, a sociology of cultivation. Some attempts have made, for instance, to apply Berger and Luckmann's (1976) sociology of knowledge to the study of media effects (Bilandzic, 2006; Van den Bulck, 1999). Communication and media research once developed out of the interests of a number of sociologists, but the two discipline drifted apart (Pooley & Katz, 2008). Sociology is only now, and quietly, rediscovering the media as field of study. A comprehensive theory on how the symbolic environment of television is affecting the *lebenswelt* might be just what the doctor prescribed" (Van den Bulck, 2013: 13-14).

3.7 The Media and Value Change in Zambia

In Zambia, it has been hypothesized that various aspects of personal values have been affected by the use of television, in general and soap operas and commercials, in particular. These include changes in old securities, retreating boundaries in urban areas, pressure on traditional central reproductive institutions by new external alternatives in the rural areas, the appearance in urban areas of women dressed in western clothes, and the adoption of the ideal image of modern, well-educated and employed women (Rasing, 2001).

It has also been argued that television is changing family life in Zambia. Rasing (2001) noted that the traditional extended family is giving way to the modern nuclear family as a result of TV's portrayal of an idealised version of the Western nuclear family as a role model. However, she also found practices showing that the extended family was still deeply rooted. Rasing (2001) also dealt with the issue of parenthood and the size of families and found that one of the reasons for people to prefer fewer children or a small nuclear family is Western influence mediated through television. Another example of changes in family life is what Lull (1998: 12), in his study of TV in China, described as the "eat-in-front-of-the-TV-manner" in many families.

Television has also been seen to have contributed to the growing divide in Zambia (and many other African countries) between urban and rural areas. Zambian society is divided into two distinct entities: on one hand there is the traditional culture upheld in rural areas which has received little influence from western culture. In such an environment the local customs and values are protected and enhanced. The urban populace, on the other hand, is adopting a unique culture which blends Zambian and western (foreign) values (Mukunta, 2000: 51). However, to some extent, it should be noted that the effects of the media on traditional culture were already identified as a result of the arrival of the radio,

"Radio was soon to change the lives of our ancestors to a great extent. Instead of singing and dancing with friends at festivals, radio provided with music to listen or dance to...Moreover, our ancestors no longer only listened to fireside stories that

revealed the wisdom of the elders. They, instead, listened to radio programmes whose ideas sometimes differed and challenged traditional beliefs, customs, norms and authority” (Kasoma, 2002: 3).

It is observations such as these which have provided the main focus and motivation for the research being reported here. In the subsequent chapters the results of a study of media use and personal values among a sample of Catholics in Zambia will be presented. First, we will describe the methodology employed, followed by the results of the analyses and a discussion of the conclusions drawn.

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

4.0 Introduction

As outlined above, this study deals with television and the cultivation of personal values among Catholics in Zambia. More specifically, it focuses on the importance people attach to terminal and instrumental values and how television cultivates the way people adopt specific personal values like family, freedom and happiness. It also explores the extent to which television cultivates the adoption of materialistic or post-materialistic values in Zambia. The broad research questions addressed:

- How are personal values ranked in terms of importance by Zambian Catholics.
- What is the level of exposure of the respondents to television in Zambia? Are there heavy viewers? What are the characteristics of heavy television viewers?
- What is the influence of television on the importance Zambian Catholics attach to specific personal values like family, freedom and happiness?
- How much does exposure to television cultivate the personal values people Zambian Catholics rate highly?
- Does heavy exposure to the television influence Zambian Catholics to adopt personal values endorsed by television programmes?
- How can the media in Zambia be used to promote the transmission of personal values?

4.1. Research Design and Methodology

The study employed a combined quantitative and qualitative design involving data collection by means of a questionnaire survey and focus group discussions. The target population of the survey i.e. Catholics who regularly go to Sunday mass, were contacted at the selected parishes, schools, colleges and universities in the four chosen dioceses. The age of the respondents ranged from 18 to

76 years. Focus group discussions were held at Radio Maria and Radio Musi-o-tunya in Chipata and Livingstone Dioceses respectively while two were held at Yatsani Radio in Lusaka Archdiocese. Two were held at Yatsani Radio because it was impossible to organise one at Radio Icengelo in Ndola Diocese during the period in which the researcher was in the diocese. All respondents and moderators had an adequate knowledge of the English language. The interviews were then fully transcribed.

4.2 Sample and sampling Methods

According to the 2010 Catholic Directory of general statistics, in the ten dioceses in the country there were 3,425,000 Catholics (28.2 percent of the country's total population of 12,138,000). An eleventh diocese (Kabwe) was added by Pope Benedict XV on October 29th, 2011. The respondents and the research centres were chosen using the purposive sampling method. In purposive sampling, "the researcher uses his or her own judgement about which respondents to choose, and picks only those who best meet the purposes of the study" (Bailey, 1994). It is also based on specific questions which the research addresses (Tashakkori and Teddlie, 1998). In the selected parishes copies of the questionnaire were distributed and collected with the help research assistants.

4.3 Questionnaire

Questionnaires are quantitative research instruments designed to assess attitudes, opinions, beliefs and biographical information from a sample of respondents (McMillan and Schumacher, 2001). In this study the questionnaire contained both open-ended and closed questions covering the importance of terminal and instrumental personal values, the endorsement of personal values by television, exposure to television and amount of viewing, viewing patterns, and necessary socio-demographic data, such as age, gender and education. Most of the closed questions had multiple choice answers from which respondents were asked to indicate the extent to which they agreed or

disagreed with the statements given using a scale from (1) 'strongly disagree' to (7) 'strongly agree'. Other questions were based on multiple choice answers which required the rating of each of the terminal and instrumental values from (1) 'very important to me' to (5) 'not very important to me'. Respondents were also asked to indicate which communication media could be found in their households, the average amount of time they spent watching different TV genre programmes, as well as their amount of weekly and weekend TV-viewing and their three most important and least important terminal values.

The use of questionnaires as an instrument of data collection has several advantages. The fact that they are usually completed anonymously makes them an ideal means of collecting data from a large and diverse sample of the population in a non-intimidating manner (Babbie, 2004). Moreover, they save time and help to minimise the bias of the researcher. On the other hand, a major challenge from the use of this research instrument concerns potentially low response and return rates (Babbie and Mouton, 2004). In this study, this issue was addressed by the hand delivery and collection of the questionnaires by the researcher and his assistants. Another limitation of questionnaires is that they can be seen as shallow and failing to dig deep enough to unveil the truth (Leedy, 1985). In this study, this issue was addressed by the use of focus group discussions aimed at getting the in-depth opinions and feelings of the discussants.

1384 survey questionnaire copies were administered to respondents in the four Catholic dioceses during the research period May/July 2010: 200 each in Chipata and Ndola dioceses, 195 in Livingstone diocese and 789 in Lusaka Archdiocese (due to the high concentration of the Catholic population and parishes there). The respondents completed the questionnaire during their free time and took between 40 minutes to 90 minutes to do so.

4.4 Focus Group Discussion

Focus group discussions are a qualitative tool for gathering data. Seven open-ended questions for the discussions were prepared in advance and given to the moderators who asked the questions during the discussions. Moderators were free to ask follow up questions. The questions sought to understand why the respondents make certain choices. Focus group discussion was chosen to complement the quantitative survey in order to delve deeper into what respondents really thought and felt about various aspects of the topic. The researcher was present in all the discussions and discretely observed the sessions and took notes.

The first focus group discussion was held after the distribution and collection of the completed questionnaire copies in Livingstone Diocese at Radio Musi-o-tunya on the 6th of June, 2010, with eight discussants participating. There were four ladies and four gentlemen present with ages ranging from 25 years to 70 years, and of various occupations and educational levels. Focus group discussion number two took place in the recording studio of Radio Maria in Chipata on the 12th of June, 2010 after the distribution of the questionnaire copies in Chipata diocese's parishes, schools and colleges. Six discussants (three females and three males) of ages ranging from 22 to 75 years participated in the lively discussion which lasted 55minutes. The discussants were of different educational levels and occupations. The third focus group session was held on the 29th of June, 2010 and had four discussants (three males and one female) of ages from 18 to 62 years old, and was held at Yastani Radio in the Archdiocese of Lusaka: two students, one unemployed man and a businessman. None of them had yet received an education higher than college diploma level. The discussion lasted about 45 minutes and, because of its small size had less active participation. The fourth focus group discussion session was held immediately after the third one at the same venue and involved seven participants. It was held on the 29th of June, 2010. Four female and three male discussants with ages ranging from 18 to 68 years took part. They had various levels of education and occupational status, with three retired teachers, three students and an administrative assistant.

The lively discussion lasted 55 minutes. The 25 participants in the four focus group discussion sessions were all volunteers who had been invited to participate by the researcher or one of his research assistants. Some invited participants did not show up and those who came late were not allowed to join in the discussions.

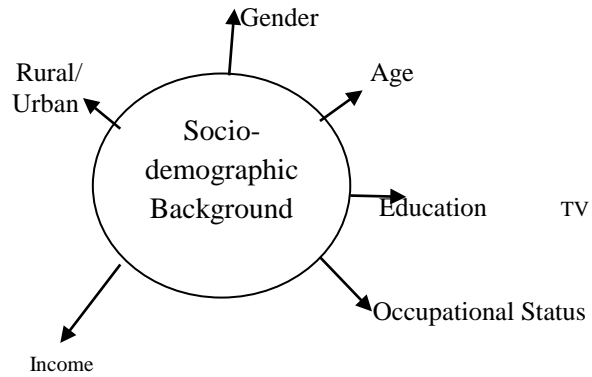
The focus group discussions were analysed on the basis of the recurring themes found in the transcripts of the recordings. Notes taken by the researcher during the discussions complemented the recorded voices of the participants. During the focus group discussion analyses, the CDs with the audio recordings of the four sessions were listened to and the transcribed verbatim copies of each session were analysed. In qualitative research, the analysis of data and the effective construction of verbal summaries of those data are closely related. The transcriptions of the four Focus Group Discussions are presented verbatim presented in Appendix 7 – 10.

4.5 Data Collection and Analysis Procedures

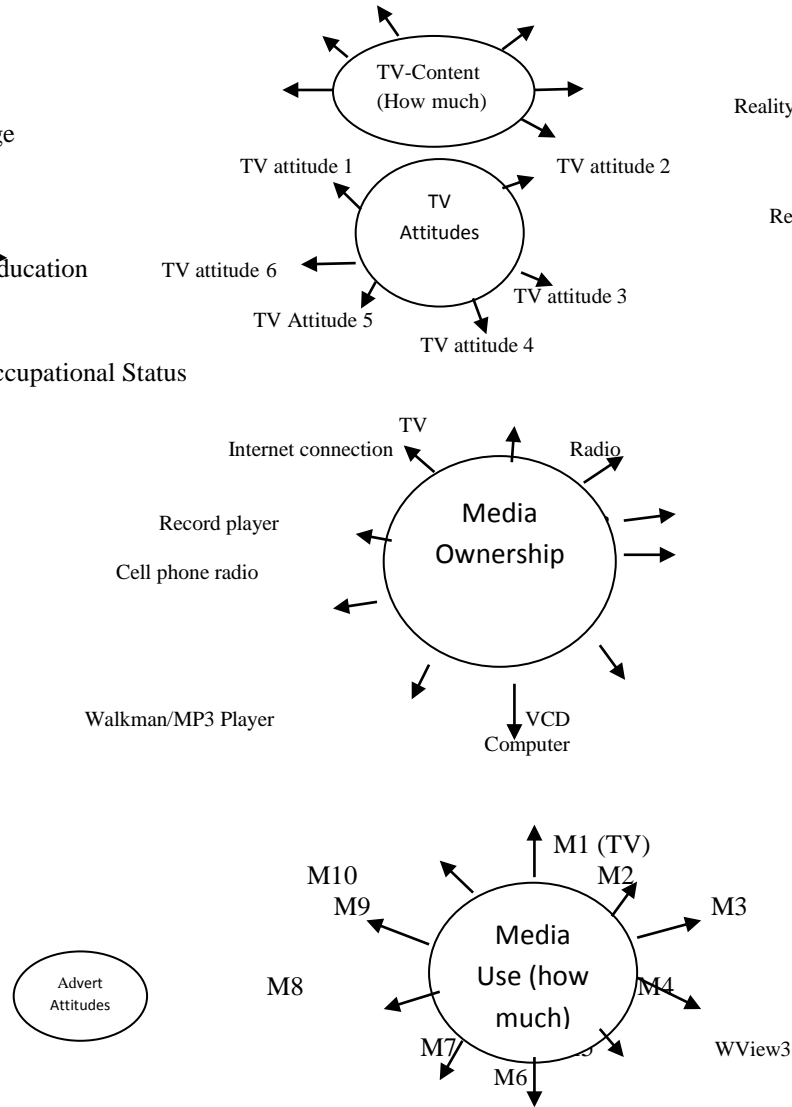
The distribution and collection of the questionnaire copies in the four Catholic dioceses was supervised by the researcher and occurred between 28th May and 5th July 2010. Some research assistants in each diocese helped distribute the questionnaire copies to individual respondents in parishes and Small Christian Communities, catholic schools, colleges and universities. They also collected the completed questionnaire copies and returned them to the researcher. From the 1384 copies distributed, 824 completed questionnaire copies were returned (53.5% from Lusaka Archdiocese, 18.5% from Livingstone Diocese, 15.5% from Chipata Diocese, and 12.4% from Ndola Diocese). The researcher created a data entry set in Office Excel 2007 which was then transferred to the SPSS version 18 data processing programme to facilitate later statistical analyses. Different versions of SPSS (versions 18-21) were subsequently used in the analyses which took place in the academic year 2012-2013. Figure 7 below presents the research study model employed:

FIGURE 7: RESEARCH STUDY MODEL

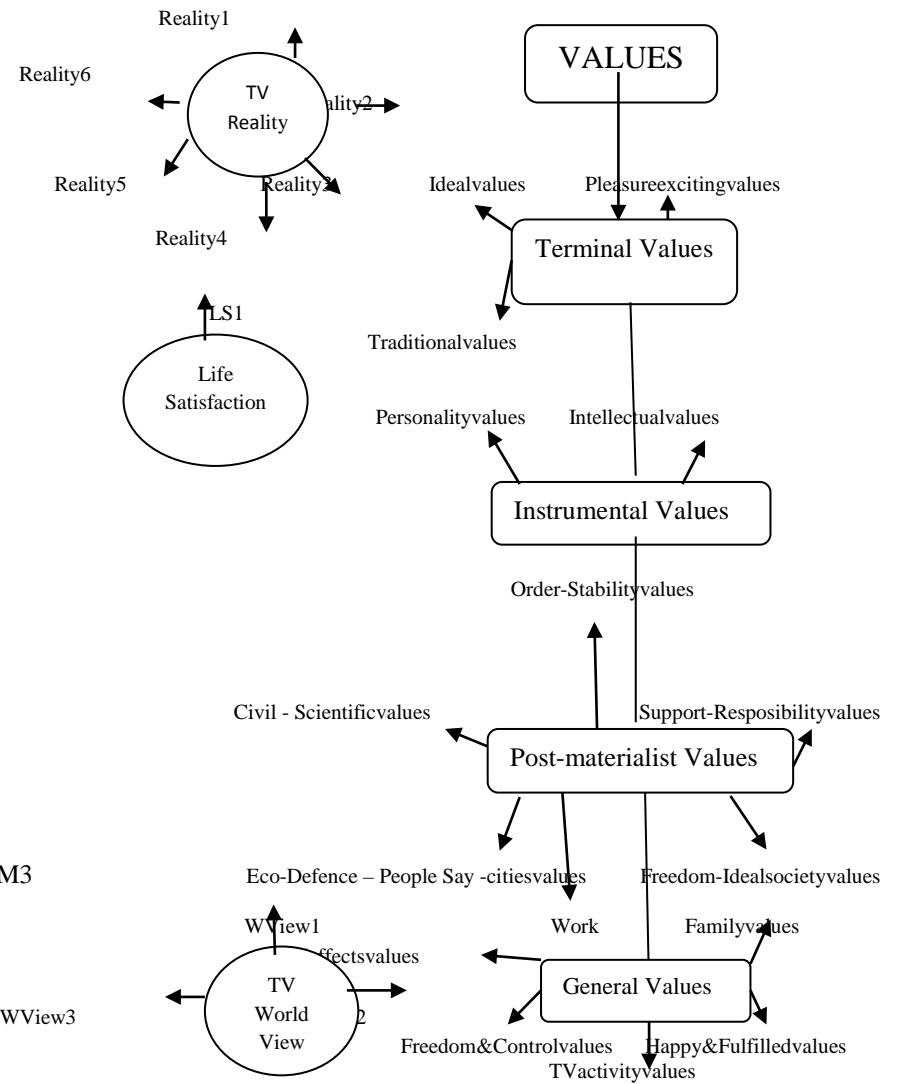
INDEPENDENT VARIABLES



MEDIATING VARIABLES



DEPENDENT VARIABLES



CHAPTER FIVE

THE DESCRIPTIVE RESEARCH RESULTS

Given the absence of large-scale data on media use and values in Zambia, the presentation of the results of this study will begin with the descriptive data. For tables not presented in the text, see appendix 1.

5.1 Socio-Demographic Results

The age of the respondents (see table 2) ranged from 18 to 76 years (mean 35.7 years, SD=13.6). The 18-29 year olds constituted the largest group (39.9 percent) and the 55+ years the smallest (12.5 percent). 47.8 percent were male and 52.2 percent female. 10.6 percent lived in rural areas and 89.6 percent in urban areas. Given the composition of Zambia's population it was not strange that, according to the 2010 Census Report, almost two-thirds of the respondents were below 40 years of age. This report noted that Zambia had a young population with 45 percent aged below 15 years and that between 2000 and 2010 the population distribution of youths aged 15–35 years decreased from 34.5 percent to 33.3 percent in rural areas but increased from 41.4 percent to 41.9 percent in urban areas (Central Statistical Office, 2012b).

Table 3 presents the educational level of the respondents: 6.1 percent had received only primary education or no formal education, 22.7 percent stopped after senior secondary education, 7.9 percent received tertiary education, 36.7 percent had a college diploma, and 21 percent had obtained a university degree. Respondents' occupational status was coded into eleven categories according to the International Standard Classification of Occupations (ISCO–1968): As can be seen in table 4, the largest category consisted of professional, technical and related workers (35.5 percent). This results from the fact that the catholic population in the sampled areas is more likely to be more

highly educated and professional since, broadly speaking, early Catholic missionaries regarded education as a priority and established schools in the areas they worked in. The results for respondents' household income are presented in tables 5 and 6 (appendix 1) the largest group (23.5 percent) had a household income of €155.488- €310.976. The mean household income in 2010 was €184.720 for male headed households €133.875 for female headed households. For the whole country in the stated period, the mean monthly household income was €172.903 (Central Statistical Office, Living Conditions Monitoring Survey, 2010).

5.2 Media Ownership and Use

As can be seen from Table 7, the mean number of media appliances in the home ('media density') was 5.08 (SD 1.9): 2.2 percent had only one media appliance, 19.1 percent had 5 and 9.2 percent had 8 or more. The mean number of television sets owned by the respondents (see table 8) was 1.74 (SD 0.94): 1.8 percent had no TV set, 47.4 percent had 1 32.8 percent had 2. The results for radio set ownership data are presented in table 9: The mean number of radio sets owned was 1.7 (SD 1.04, n=812): 4.1 percent did not own a radio, 51.4 percent owned 1, 26.6 percent owned 2, and 12.2 percent owned 3.

Respondents were asked to indicate how much TV they had watched on the previous weekday and how much they normally watched on Saturdays and Sundays. The results, presented in tables 10, 11 & 12 below, show that 7.2 percent had watched no TV the weekday before and 15.3 percent less than one hour. Conversely 19.8 percent had watched for 2-3 hours and 26.3 percent for more than 3 hours. Weekend viewing was somewhat heavier with 40.4 percent watching TV for more than 3 hours on Saturdays and 30.9 percent on Sundays. Respondents were also asked to indicate how much time each day they listened to the radio. The results (see table 13) indicate that one-third listened to the radio for more than 3 hours a day compared to 9.2 percent who did not listen to the radio at all.

Average weekly newspaper reading times are presented in Table 14 and show that 13.9 percent did not read newspaper at all, while 29 percent did so for less than one hour per week. Conversely, 21.9 percent spent more than three hours per week reading newspapers. With regard to the amount of time spent reading magazines (see table 15), 36.1 percent did not read a magazine at all, 23.3 percent spent less than an hour per week doing so, and 6 percent reported 2-3 hours a week.

Table 10 Amount of Weekday Television Viewing

		Frequency	Valid Percentage
Valid	No TV Viewing	58	7.2
	Less than 1 hour	123	15.3
	1hour - 1hour 30minutes	148	18.5
	1hour 30min. - 2hours	103	12.8
	2hours - 3hours	159	19.8
	More than 3hours	211	26.3
	Total	802	100.0

Table 11 Saturday Viewing

		Frequency	Valid Percentage
Valid	No TV Viewing	33	4.1
	Less than 1hour	70	8.7
	1hour – 1hour 30minutes	122	15.2
	1hour 30minutes - 2hours	114	14.2
	2hours - 3hours	138	17.2
	More than 3hours	324	40.4
	Total	801	100.0

Table 12 Sunday TV Viewing

		Frequency	Valid Percentage
Valid	No TV Viewing	47	5.9
	Less than 1 hours	91	11.4
	1hour – 1hour 30minues	180	22.5
	1hour 30minutes - 2hours	103	12.9
	2hours - 3hours	131	16.4
	More than 3hours	247	30.9
	Total	799	100.0

Respondents' average weekly internet use is summarized in Table 16 and shows that 46.2 percent of respondents did not use internet at all, while 20.5 percent spent more than 3 hours a week doing so. The results for frequency of cinema going (table 17) show that 80.7 percent do not go to the cinema, while 6.0 percent spend more than 3 hours a week doing so. Finally, the results for computer game playing (table 18) show that, while, 73.1 percent of respondents did not play such games, 7.9 percent played for less than 1 hour while 3.0 percent spent from 1 hour 30 minutes to 2 hours doing so.

Next, respondents were asked to indicate which medium they felt that they used the most. The results, presented in Table 19, show that television was the most used (68.7 percent) followed by the radio (17.1 percent). The least used media were the VCD Player followed by the Walkman/MP3. However, it should be noted that, because of financial and other constraints affecting access, the most used medium is not necessarily equivalent to respondents' favourite medium. For 46.6 percent television was the favourite medium, followed by radio (27 percent). The least popular medium was the Walkman/MP3 Player (1.1 percent).

Respondents then asked to indicate how much time they spent in an average week watching different television genres. For analytical purposes the results were then computed into three major genres: soap operas, news and drama. The results for soap opera viewing time are presented in table 20 and show that 27.6 percent were light viewers of soap operas, 21.4 percent were medium viewers, 20.5 percent were heavy viewers, and 15.4 percent were very heavy viewers. With regard to news viewing (see table 21), 11.5 percent were non-viewers, 17.0 percent were light viewers, 20.5 percent were heavy viewers and 15.4 percent were very heavy viewers. The results for TV drama (table 22) show that 17.7 percent were light viewers, 23.3 percent were heavy viewers and 27.8 percent very heavy viewers. Only 9.8 percent were non-viewers of this genre. Finally, respondents were asked to estimate how much time they spent watching advertisements on

television. As can be seen from Table 23, only 4.3 percent were non-viewers of advertisements, 18.1 percent were light viewers, 42.6 percent were medium viewers, 27.3 percent heavy viewers, and 7.6 percent were very heavy viewers.

5.3 Terminal, Instrumental and Materialist/Post-Materialist Values

5.3.1 Terminal Values

The 18 terminal values were measured on a scale from 1 ('very important to me') to 5 ('not at all important to me'). Thus, a lower score indicates higher importance. The results are presented in Table 24 below and show that the three values receiving the highest ratings were 'salvation', 'wisdom' and 'a world at peace', followed by 'family security', 'self-respect' and 'happiness'. This appears to be in line with Zambian ethos where Catholics are more likely to hold these values in high esteem since these are both personal and Christian values. Salvation is the ultimate goal of all Christians and many Zambians are generally well disposed to spiritual values. In Zambian traditional society, wisdom and family security are highly appreciated. As regards the value of a world of peace, the importance Zambians attach to this value may be connected to the history of the country itself since it remains one of the few countries in Africa which has enjoyed peace since its independence 50 years ago. The values receiving the lowest mean level of agreement were 'pleasure', 'an exciting' life and 'a prosperous life'.

Table 24 The Importance of Terminal Values

Terminal Value	N	Mean	Standard Deviation
Salvation	812	1.14	.527
Wisdom	815	1.15	.459
A World at Peace	812	1.15	.496
Family Security	812	1.16	.490
Self-Respect	807	1.25	.688
Happiness	807	1.26	.575
National Security	814	1.32	.702
Equality	812	1.36	.750
Inner Harmony	810	1.39	.788
Freedom	815	1.39	.731
True Friendship	815	1.41	.764
A Sense of Accomplishment	795	1.64	.983
A World of Beauty	811	1.70	.990
Mature Love	803	1.73	1.021
Social Recognition	807	2.00	1.091
A Prosperous Life	808	2.30	1.336
An Exciting Life	800	2.26	1.240
Pleasure	812	2.66	1.254

5.3.2 Instrumental Values

Respondents were also asked to indicate the importance they attached to the 18 instrumental values using a scale from 1 ('very important to me') to 5 (not very important to me). Therefore, once again, a lower mean score indicates higher importance. The results, presented in Table 25, show that the three values receiving the highest ratings were 'honesty', 'self- control' and 'ambition', These values, too, are part of the Zambian ethos. There are many traditional folktales and songs which emphasise the importance of honesty and self-control in life and people who hold such values are highly respected in Zambian society. Meanwhile, the values receiving the lowest ratings were imagination', 'logic' and 'independence'.

5.3.3 Materialist and Post-Materialist Values

Fifteen values were measured on a scale from 1 ('very important to me') to 5 ('not very important to me'). Thus, lower values mean more importance. The results, presented in Table 26, show that the most importance was attached to 'a stable economy', 'maintaining order in the nation', 'fighting crime', and maintaining high economic growth'. The least importance was attached to 'choosing jobs more for higher salary than for service' and 'promoting jobs giving more free time.'

Table 25 Most Important Instrumental Values Statistics

Instrumental Value	N	Mean	Standard Deviation
Honest	810	1.19	.475
Self – Controlled	814	1.22	.586
Ambition	814	1.23	.558
Responsible	812	1.26	.643
Forgiving	815	1.29	.603
Courageous	814	1.30	.610
Polite	811	1.33	.635
Clean	811	1.34	.680
Cheerful	815	1.38	.677
Helpful	810	1.39	.656
Obedient	811	1.39	.705
Broadminded	810	1.40	.647
Intellectual	805	1.40	.685
Loving	810	1.42	.720
Capable	807	1.44	.735
Independence	811	1.53	.836
Logical	807	1.77	.919
Imaginative	810	1.80	.908

Table 26 Materialist/Post-materialist Values

Value	N	Mean	Standard Deviation
A stable economy	803	1.20	.537
Maintaining order in the nation	808	1.24	.585
Fighting crime	785	1.30	.718
Maintaining high economic growth	806	1.38	.815
Giving people a say at work and in the community	812	1.40	.876
Giving people more say in important government decisions	806	1.41	.713
Making cities and rural areas beautiful	813	1.50	.767
Protecting freedom of speech	805	1.55	.933
Progress in human society	780	1.60	.845
A Society where ideas count more than money	795	1.75	.964
Promoting policies favouring high salaries	803	1.77	1.002
Ensuring strong defence force	812	1.84	1.105
Fighting rising prices	804	2.05	1.273
Promoting jobs giving more free time	783	2.61	1.348
Choosing jobs more for higher salary than service	797	3.06	1.339

CHAPTER 6

CORRELATION ANALYSES

Full details of the full correlation analyses are presented in appendix 4.

6.1 Age

Table 27 shows that age correlated negatively and weakly with having a DVD player (-.11**), Walkman/MP3 Player (-.13**), VCD Player (-.10**), and Cell Phone Radio (-.12**); indicating that younger persons were more likely to possess these media than older persons. Conversely, older persons were more likely to have a Phonograph/record player (.08*) and an internet connection (.09*). The fact that owning an internet connection requires the capacity to pay for the service explains why older persons were more likely to possess one. It is also necessary to note that ownership is not equivalent to use as it is possible to use external internet connections.

In terms of media use (table 28), young viewers spent more time watching TV on Saturdays (-.08*) and listening to the radio daily (-.12**). Young people also spent more time using internet (-.09*), going to the cinema (-.15**), and playing computer games (-.15**) on a weekly basis. Neither magazine reading time nor 'weekly newspaper reading time' correlated with age.

The results of the correlation analyses for age and media attitudes (see tables 29- 31) show that older viewers more often miss what is happening in the programmes they watch than do younger ones (.11*). Conversely, younger respondents are more likely than older respondents to think that what they watch on TV more often inclines them to change their values and shape the way they look at life (-.14** and -.12** respectively). Moreover, younger viewers watch more TV, in general (-.14**), more often get someone to update them on the programmes they miss (-.21**); more often watch TV at weekends (-.13**), and more often cancel other plans to watch TV (-.13**) than do older viewers. Furthermore, younger viewers, more often than older viewers, think that TV

programmes show the importance of happiness (-.09*), depict a model of ideal family life (-.14**), pay close attention so that they might live like the people they see on TV (-.14**), and that TV programmes show them how to be rich and happy (-.09*). There was only one significant correlation between age and viewing time (table 32, which indicated that younger people are more likely to watch TV on Saturdays than are older ones (-.08*).

The correlation analyses for the relationship between age and media genres (tables 33-36) show that older viewers spent more time watching TV news (.13**), international TV news channels (.10**), and local news (.09*) than did younger viewers. On their part, younger viewers, more than older viewers, spent more time watching TV movies (-.21**), TV sitcoms (-.23**), other TV drama (-.15**), TV reality shows (-.08*), TV day time talk shows (-.09**), TV music shows (-.22**), TV cartoons (-.26**), and educational programmes (-.16**). They also spent more time watching both Nigerian (-.18**) and other movies (-.26**) on DVD, VCD or VHS.

Table 37 presents the relationship between 'Age' and 'TV advertising variables' and indicates that that younger respondents watch more adverts (-.11**) and pay more attention to TV adverts because they think them important (-.11**). The correlations between 'Age' and 'beliefs/Opinions' variables (table 38) show that younger respondents thought they would change nothing in their life (-.10**), while older ones expressed satisfaction with their lives (.07*), had got all they wanted in life (.11**), and had a high standard of living (.09**). These seemingly contradictory results could have resulted from misunderstandings in the phrasing of the questions, in that some respondents may not have taken it to mean satisfaction in life but rather being comfortable and seeing no need for change.

In terms of the age and 'TV impressions' correlations (see tables 39 - 42), the results indicate that younger people believe TV viewing to be one of the important things they do each day (-.11**), that TV viewing allows them to see how other people live (-.07*) and that they could learn about how people live (-.09*). Younger respondents also had a few TV characters whom they aspired to become (-.11**), and also they thought that they could get useful ideas on how to act

around friends and family by watching sitcoms on TV (-.10**). For older viewers, TV allowed them to see what happens in other places as though they were really there (.08*). They also considered what happened to a certain actor in real life to be the same as that which occurred to the character in the TV drama played by him (.13**).

Table 43 presents the results with regard to age and TV attitudes and shows that younger people more often plan their viewing, cancel other plans to see their favourite programmes (-.13**), and record the favourite programmes they did not want to miss or got someone to update them when they did miss them (-.13**), more than older viewers did. Moreover, younger viewers were more likely to believe that the TV programmes they watched made them inclined to change values, influenced the importance they attached to values, and accepting certain values (-.14**), as well as shaping the way they look at life.

The relationship between age and TV world view was also examined (table 44) and shows that younger viewers enjoyed watching foreign TV programmes (-.16**), and were more inclined to think that the world was more friendly and peaceful nowadays (-.10**). Conversely, older people more likely to believe that they used to have more time for family chatting before they began watching TV (.14**). Finally, older viewers more often claimed that before they began watching TV they did not realise how much crime and violence there is in the world (.10**).

The correlation analyses for age and terminal values (tables 45-46) have to be interpreted in reverse because of the direction of coding. Thus, a positive sign means that older people hold the value as less important, while a negative sign indicates that older persons hold the value to be more important. The results indicate that older people find the following terminal values less important: a prosperous life (.27**), an exciting life (.22**), a sense of accomplishment (.14**), a world at peace (.08*), freedom (.11**), happiness (.11**), pleasure (.12**), Salvation (.09*), self-respect (.08*), social recognition (.13**), true friendship (.13**) and wisdom (.08*).

With regard to instrumental values (tables 47-48), older people consider the following to be less important: ambition (.18**), cheerfulness (.09*), cleanliness (.12**), courage (.10**), forgiveness (.08*), helpfulness (.09*), being intellectual (.20**), obedient (.11**) and self-controlled (.09*).

Finally, the correlations between age and the materialist/post-materialist values (tables 49-51), indicate that older respondents attach less importance to a strong defence (.16**), making beautiful cities (.10**) and promoting jobs giving more free time (.10**), promoting policies which favour high salaries (.13**), and showing sympathy to civil rights groups (.10**).

6.2 Gender

The results of the correlation analysis for gender and media ownership (see table 52) show that females owned more television sets (.10**) and, unexpectedly, internet connections (.08*) than did males. The correlations between gender and media attitudes (tables 53 & 54) show that female viewers were more likely than males to get someone to update them on the programmes they missed (.07*). Conversely, male respondents believed more than female viewers that TV programmes influenced the importance viewers attached to values (-.10**) and that TV influenced heavy viewers to accept certain values (-.10**). In addition, males, more than females, considered TV to be a means for transmitting values (-.08*), and for creating a model for ideal family (-.09*).

In terms of TV content (table 55), male viewers spent more time watching news related programmes on TV (-.11**) than female viewers did. With regard to TV attitudes, table 56 shows that male viewers believed more than their female counterparts that watching TV gave them the inclination to change values and influenced the importance people attached to values (-.08*). Moreover, male viewers believed more that TV programmes shaped viewers' way of looking at life and influenced heavy viewers to accept certain values more than female viewers did.

Tables 57-60 show that males spent more time than did females viewing the following TV genres: news (-.08*), news magazine (-.09**), sports (-.38**), educational programmes (-.09*),

International news (-.15**) and documentaries (-.09*). Conversely, females spent more time watching movies (.08*), medical dramas (.09*), reality shows (.15**), daytime talk shows (.16**), music shows (.09*), and watching Nigerian (.18**) and other movies (.08*) on DVD, VCD or VHS than did the male viewers. In terms of advertising, males paid more attention to TV adverts because they considered them important (-.08*) than did female viewers. Finally, the correlations between 'gender' and 'TV impressions' (tables 61 & 62) show that males more than the females believe that they can learn a lot about people by watching TV (-.11**) and were more likely to think that TV programmes do not present reality as it is (-.07*).

The correlation analyses for the relationship between gender and terminal values (tables 63-64) show that male respondents attach more importance to a world of beauty (-.08*), pleasure (-.10**) and self-respect (-.08*). For instrumental values (tables 65-66), men more than women consider cheerfulness (-.09**), cleanliness (-.12**) and being independent (-.08*) as more important personal values. In addition, (tables 67-68) male respondents attached more importance to a strong defence (-.16**) and making beautiful cities (-.10**). Zambian males also considered the following values to be more important: promoting policies which favour high salaries (-.12**) and choosing jobs for higher salaries rather than service (-.09*), while at the same time putting less emphasis on money and material things (-.07*), more emphasis on development technology (-.10**), promoting participation at one civil demonstration (-.07*) and showing sympathy to civil rights groups (-.12**).

6.3 Education

The results of the correlation analyses of the 'respondents' educational level' and their media ownership are presented in table 69 and show that more highly educated respondents owned more of the following media: a computer (.14**), internet connection (.09**), a walkman/MP3 player (.08*) and a cell-phone radio (.12**). In terms of TV genres, (tables 70- 72), more highly educated

viewers spent more time watching news (.16**), sitcoms (.08*), late night shows (.08*) and international news (.12**) than did lower educated viewers. The results for TV reality (tables 73 & 74) show that less educated viewers were more likely to believe that TV presents things as they are in real life (-.12**) and that people acting parts on TV were just like their characters in real life (-.12**). They also believed that what happens to an actor in everyday life is what happens to the TV drama character (-.08*) more than did higher educated viewers. Finally, lower educated viewers were more likely to think that what occurs to an actor in real life is what happens to the TV character they played (-.10**).

With regard to media attitudes (see tables 75-77), lower educated TV viewers more often missed what was happening in the programmes they watched (-.08*) than did highly educated ones. Moreover, they watched less TV in general (-.07*), although, when they watched TV, they tended to believe more than the more highly educated that TV programmes show one how to be rich and happy (-.08*). Lower educated respondents were also more likely than highly educated ones to pay attention to TV because they believed that they could also live like the people they watched (-.13**). Conversely, the more highly educated saw the possibility of using television to transmit values among Catholics more than the less educated did (.10**). Moreover, enjoyed watching foreign TV programmes (.08*) more. Conversely, lowly educated viewers were more likely to believe that the world was more friendly and peaceful now (-.08*) and valued children less since they started watching TV (-.12**).

The correlation analyses for the relationship between level of educational and terminal values (tables 78-79) indicate that highly educated people find the following more important: having a sense of accomplishment (-.10**), happiness (-.10**), inner harmony (-.08*) and self-respect (-.08*). With regard to instrumental values (tables 80-81) people with higher educational levels attach more importance to being capable (-.09**), forgiveness (-.10**), being logical (-.12**), and being responsible (-.07**). Finally (tables 82-83), more highly educated people attached less importance

to a strong defence (.14**), promoting jobs giving more free time (.08*), and giving true responses in the survey (.12**).

6.4 Occupational Level and Household Income

Table 84 presents the correlations between occupational level and media ownership and shows that lower occupational level people more often had an internet connection (-.07*) than those with a higher occupational status persons. This result may seem strange but a quick look at the situation in Zambia shows that many young people are using simple and cheap phones to connect to internet. Many of these people would actually be categorised as lower occupational level persons. In terms of TV content, (table 85), viewers with a higher occupational status spent more time watching advertising (.10**) than did those from lower occupational levels did. On the other hand, there was no correlation between respondents' occupational status and TV attitudes.

The analyses of TV reality (tables 86-88) show that those with a higher occupational status were more likely to hold the view TV allows them to see how other people live (.08*). Furthermore, high occupational level viewers more often admired some TV characters (.10**). Finally, viewers with a high occupational level were more likely to consider watching TV as very important in their lives (.08*).

The correlation analyses for respondents' household income and media ownership, presented in table 89, show that those with a higher income were more likely than those with a lower income to own the following media: a television set (.16**), video player (.16**), DVD Player (.14**), computer (.33**), Internet connection (.19**) and walkman/MP3 player (.15**). In terms of media use, high income people spent more time watching TV on Saturdays (.10**) and Sundays (.11**), and used the internet (.17**) weekly more than low income persons (table 90). Moreover, as tables 91-95 indicate, higher income viewers spent more time watching medical dramas (.08*), law dramas (.12**), and police dramas (.08*), as well as international news (.08*). Conversely, lower

income viewers spent more time than their higher income counterparts watching TV magazine news (-.09*), local drama (-.09*) and TV games (-.10**). Furthermore, they spent more viewing religious programmes (-.11**), educational programmes (-.09*), local language TV news (-.15**) and Nigerian movies on DVD, VCD or VHS (-.10**). Finally, higher income viewers, spent more time watching adverts despite not liking them (.07*).

The correlation analyses for household income and TV reality (tables 96-99) show that viewers from low income households were more likely to believe TV presents things as they are in reality (-.17**) and allows them see how other people live (-.12**). Moreover, low income viewers more often thought that they could learn a lot about people by watching TV (-.09*), believed more that people acting roles in TV behaved the like the characters played in real life (-.09*) and TV actors playing in families probably behaved in the same way in real life (-.09*) than high income viewers did. Furthermore, low income viewers thought more often that Mainza Chipenzi who acted Janson on the TV drama probably behaved in real life like Janson did (-.11**) and that David Phetoes who acted as Paul Maroka in a TV drama series behaved in real life in the same way as the character (Paul Maroka) (.09*) than the high income viewers did. Low income viewers more than high income ones believed more that what happened to Chipenzi in his life was probably the same that occurred to the character (Janson) on TV drama (-.12**), and similarly, what took place in Phetoes' life was probably the same that happened to the character (Maroka) in the TV drama series (-.11**). The results also showed that viewers from low income households confirmed more that they got useful ideas on how to behave around their friends and family by watching TV sitcoms (-.10**) than those from the high income households.

Tables 100 & 101 show that people from high income households are more likely to enjoy watching foreign TV programmes (.11**) than are those with lower incomes. However, the latter agreed more than those from high income ones that they used to have more time for family chatting before they began watching TV (-.08*), and that they no longer valued children as they did before they commenced watching TV (-.11**). Furthermore, the results showed that lower income

viewers thought that they used to watch more local TV programmes (-.12**) more than the high income ones did. Lower income viewers more than high income ones thought that the number of divorce cases had increased more since they started watching TV (-.10**). The results also showed that lower income viewers more than higher income ones no longer thought that men needed more freedom than women (-.18**).

In terms of media attitudes (tables 102-104), the results show that lower income viewers more often found their mind wandering while watching TV (-.09*), watched less TV in general (-.11**), more often got someone to update them on programmes they missed (-.10**), and whenever possible more often recorded favourite programmes so that they did not miss them (-.07*) than did those with a higher income. They also more often cancelled other plans to watch TV (-.11**). Furthermore, lower income viewers, more than the higher income ones, believed most of what they watch (-.08*), and thus paid close attention in the hope of living like the people they saw in TV (-.17**). The lower income viewers also more often thought that TV programmes showed them the important of happiness (-.12**) and how to be rich and happy (-.17**). Finally, lower income viewers more often believed that what they watched gave them the inclination to change their values (-.09*), shaped viewer's attitudes to life (-.14**) and depicted a model of ideal family life (-.11**).

The only significant correlation between occupational level and terminal values (table 105) was that people with a higher occupational status attached more importance to a prosperous life (-.09*). With regard to materialist/post-materialist values (table 106) those with a higher occupational level attached less importance to the responsibility of the state to provide basics for its people (.11**), money and material things (.09*), having a greater respect for authority (.08*), and placing more emphasis on development technology (.08*).

The correlation analyses for the relationship between household income and values (tables 107-108) showed that people from higher income households were more likely than those with lower incomes to attach more importance to a sense of accomplishment (-.12**), happiness (-.12**) inner

harmony (-.14**), pleasure (-.12**), and social recognition (.07*). With regard to instrumental values (tables 109-110) people from higher income households attached more importance to being capable (-.14**), imaginative (-.11**), independent (-.09*) and logical (-.18**); while attaching less importance to forgiveness (.11**). In relation to the materialist/post-materialist values (tables 111-112), people from higher income households attached more importance to fighting rising prices (-.15**), more progress in human society (-.08*) and a society where ideas count more than money (-.11**). Conversely, higher income individuals attached less importance to the need for strong defence (.15**), the need to put less emphasis on money and material things (.10**) and to give true responses (.10**). Thus, compared to low income, Zambians, those with a higher income tend to give more importance to post-materialist values and less importance to materialistic values.

6.5 Urban/Rural Residence

Table 113 shows that, although viewers living in rural areas more often watched less TV in general, they did view more often at weekends (-.08*) than did urban dwellers. Conversely, the latter owned more computers (.09*) and walkman/MP3 players (.07*). In terms of TV reality (tables 114-117), rural viewers were more likely than urban viewers to believe that TV presents things as they are in real life (-.09**), allows viewers to see how people really live (-.08*) and that comedians are probably funny in real life too (-.07*). Furthermore, those in rural are more likely to consider that TV viewing is very important in their life (-.10**) and TV sitcoms a means for getting useful ideas on how to behave around friends and relatives (-.08*). Conversely, urban viewers were more inclined to more believe that TV does not show things as they are in reality (.07*). In addition, urban viewers expressed more admiration for some TV characters (.09*) and observed more that in Kabanana TV drama the father was like someone they knew (.08*). Finally, in terms of life satisfaction (tables 118 & 119), rural people were less likely to want to change anything in their life (-.10**) and perceived the world to be more friendly and peaceful (-.08*).

Finally, the correlation analyses for the relationship between respondents' residence and values (tables 120 & 121) shows that people living urban areas attached more importance to salvation (-.09*) and less importance to sympathy to civil rights groups (.09*) than did those living in rural areas.

CHAPTER SEVEN

MEDIA AND PERSONAL VALUES: Factor Analyses

This chapter presents the results of the factor analyses performed on the media and personal values variables. The results of these analyses formed the basis for the creation of new compound variables used in subsequent analyses. In each case Principal Components Analysis and Oblimin Rotation with Kaiser Normalization were employed.

7.1 Media Attitudes

Respondents' were asked to agree or disagree with 20 media attitudes statements on a scale from 1 (Strongly Disagree) to 7 (Strongly Agree). The results are presented in Tables 122-123 below and show that factor 1 contained 3 items: 'Look forward to watch favourite TV Programme', 'TV can be used to pass values among Catholics', and Programmes show me the importance of happiness'. This compound variable was labelled TVattitude1. Factor 2 contained 3 items: 'Often miss what is happening in a programme', 'My mind wanders when watching TV', and 'Think of something else while watching'. This variable was labelled TVattitude2. The third factor contained 4 items: 'Plan for favourite programmes', 'Record favourite programme not to miss', 'Get someone to update missed programmes', and 'cancel other plans to watch TV'. These make up compound variable TVattitude3. Factor 4 contained 3 items: 'What I watch inclines me to change values', TV programmes influence the values I find important', 'TV programmes shape ways of looking at life', and 'TV influences heavy viewers accept certain values'. This variable was labelled TVattitude4. The fifth factor contained 2 items: 'I believe almost all I watch' and 'I Often watch TV at weekends' and was labelled TVattitude5. Lastly, factor 6 contained 4 items: 'I Watch less TV than many', 'I Watch a lot of TV', 'I Hardly watch TV' and 'I Watch TV almost every day'. This variable was labelled TVattitude6.

Table 122 Total TV Attitudes Variance Explained

Component	Initial Eigenvalues			Rotation Sums of Squared Loadings ^a
	Total	% of Variance	Cumulative %	Total
1	3.775	18.873	18.873	2.331
2	2.150	10.748	29.621	1.867
3	1.523	7.617	37.238	2.275
4	1.186	5.929	43.167	2.748
5	1.045	5.223	48.390	1.181
6	1.030	5.150	53.540	1.893

Table 123 TV Attitudes Pattern Matrix^a

	Component					
	1	2	3	4	5	6
Watch less TV than many	.224	.109	.068	.015	-.137	.666
Often miss what is happening in programme	-.033	.678	-.175	.039	-.112	.021
Plan for favourite programmes	.249	-.097	.592	.000	.177	-.048
Mind wanders when watching TV	.134	.751	.163	.162	-.014	.060
Record favourite programme not to miss	-.201	.091	.652	.053	-.094	-.112
What I watch gives inclination to change values	-.047	-.026	.117	-.692	-.086	.057
Watch a lot of TV	.212	.032	.198	.047	-.207	-.615
I believe almost all I watch	.032	.013	.280	-.242	-.515	.061
Hardly watch TV	-.077	.279	.101	-.099	-.171	.538
Think of something else while watching	-.103	.730	-.023	-.145	.225	.012
Get someone to update missed programme	.231	-.135	.572	-.172	.079	.105
Often watch TV at weekends	.098	.034	.322	-.091	.629	.052
TV programme. influence on value importance	-.042	-.036	-.038	-.811	.104	-.033
Cancel other plans to watch TV	-.159	.068	.422	-.281	.029	-.282
TV programmes shape way of looking at life	.153	-.059	.001	-.742	-.188	.017
Watch TV almost everyday	.195	.132	.114	-.103	-.236	-.559
TV influences heavy viewers accept certain values	.209	.163	-.234	-.460	.268	-.056
Look forward to watch favourite TV Programme	.622	-.053	.250	-.042	.156	-.111
TV can be used to pass values among Catholics	.764	.018	-.153	.007	.125	.022
Programmes show me importance of happiness	.668	.006	.011	-.160	-.262	-.047

7.2 Social Life and Media Values

Media values were measured by a scale from 1 (strongly disagree) to 7 (strongly agree). The analysis resulted in the extraction of six factors accounting for 50.4 percent of variance (see tables

124 and 125). Factor 1 contains 5 items: ‘ideal family size’, ‘nuclear better than extended family’, ‘TV good medium for transmission of values’, ‘talking about TV programmes’ and ‘like TV programmes showing foreign values’. This was labelled familymediavalues. Factor 2 contained only 2 items: ‘importance of God in life’ and ‘children have complete freedom to choose future spouses’. These formed the variable God-freedomvalues. The third factor contained 4 items: ‘man fulfilment and children’, ‘happiness and material possession’, ‘children need both parents in a family to grow up happily’, and ‘women must have a child to be fulfilled in life’. From these items the ‘materialfulfillmentvalues’ variable was computed. Factor 4 consisted of 3 items: ‘TV programmes determine family activities’, ‘Its ok to eat in front of TV when popular programmes are showing’, and ‘Children have no duty to respect parents who don’t earn their respect and formed the compound variable ‘familymediaactivityvalues’. The fifth factor contained three items: ‘free choice and control of life’, ‘proud to be Zambian’ and ‘parents should be completely free to control lives of their children’. These items formed the new variable personalfreedomvalues. Finally, factor 6 consisted of 2 items: ‘TV creates an inclination to adopt the values of popular TV stars’ and ‘TV influences the importance people attach to personal values.’ These items formed the new compound variable TVinfluencevalues. It should be noted that one item (‘discussion of political matters with friends’) failed to load on any of the 6 factors and will not be excluded from further analyses.

Table 124 Total Media Values Variance

Component	Initial Eigenvalues			Rotation Sums of Squared Loadings ^a
	Total	% of Variance	Cumulative %	Total
1	3.041	15.206	15.206	1.670
2	2.028	10.141	25.347	1.672
3	1.468	7.340	32.687	2.184
4	1.305	6.527	39.213	1.840
5	1.145	5.723	44.936	1.650
6	1.087	5.433	50.369	1.985

Table 125 Social Media Values Pattern Matrix^a

	Component					
	1	2	3	4	5	6
Free choice and control on life	.131	.035	-.127	-.083	.739	-.161
Ideal family size	-.551	-.134	.112	.338	.273	.367
Proud to be Zambian	.045	.388	-.053	-.247	.450	.159
Man fulfilment and children	-.023	-.055	.820	-.002	.057	.033
Happiness and material possession	.016	-.152	.523	.226	.098	-.197
Parents complete free to control lives of children	-.159	.127	.171	.100	.665	-.030
TV creates inclination to adopt values of popular TV stars	-.025	-.003	.029	-.032	-.065	.754
Nuclear better than extended family	.439	.026	.238	.118	.069	-.047
TV good medium for transmission of values	.548	-.103	.104	-.171	.177	.264
Discussion of political matters with friends*	.227	-.360	-.039	.089	.196	.247
Talking about TV programmes	.448	-.125	-.073	.246	.062	.345
TV influences importance people attach to personal values	.024	.095	-.013	.041	-.108	.756
Child needs both parents in family to grow happily	.061	.238	.415	-.357	.066	.285
TV programmes determine family activities	.156	-.126	.049	.595	.113	.012
Ok eating in front of TV when popular programmes showing	.034	.213	-.018	.607	-.168	.109
Woman must have a child to be fulfilled in life	.104	.051	.790	.010	-.180	.061
No duty to respect parents who don't earn their respect	-.028	.026	.194	.508	.005	-.028
Importance of God in life	.037	.747	.030	-.051	.163	.052
Children have complete freedom to choose future spouses	.096	.703	-.100	.307	.118	.068
Like TV programmes showing foreign values	.525	.220	.049	.276	-.090	-.017

7.3 Materialist and Post-Materialist Values

The factor analysis of the materialist and post-materialist values resulted in 6 factors explaining 48.2 percent of the variance. The results are presented in tables 126 and 127 below. In summary, Factor 1 consisted of 4 items: 'maintaining order', 'fighting rising prices', 'a stable economy', and 'fighting crime' and was labelled 'orderstabilityvalues'. Factor 2 consisted of 6 items: 'the state has responsibility to provide', 'less emphasis on money and material things', 'more emphasis on development technology', 'greater respect for authority', 'support ecological protection', and 'sympathy for civil rights groups'. This was labelled 'supportresponsibilityvalues'. Factor 3 consisted of 3 items: 'giving people more say', 'protect freedom of speech' and 'more progress for human society', forming the variable idealsoctetyvalues'. The fourth factor also contained 3 items: 'promote jobs giving free time', 'promote policies favouring high salaries' and 'choose job for

higher salary’ and from these items the compound variable workvalues was created. Factor 5 consisted of 3 items: ‘economic growth’, ‘strong defence’ and ‘making beautiful cities’ and was labelled ‘economic-people cityvalues’. Factor 6 contained 2 items: ‘participation at one of civil demonstration’ and ‘scientific advances harm humans’ and was labelled civil–scientificvalues. Only one item was not linked to any factor: ‘society where ideas count more than money’ and it was not included in further analyses.

Table 126 Materialist and Post-materialist Values Variance Explained

Component	Initial Eigenvalues			Rotation Sums of Squared Loadings ^a
	Total	% of Variance	Cumulative %	Total
1	3.565	15.499	15.499	2.061
2	2.330	10.132	25.632	2.525
3	1.536	6.680	32.312	2.136
4	1.340	5.827	38.139	1.755
5	1.163	5.058	43.197	2.323
6	1.149	4.996	48.193	1.472

Table 127 Materialist and Postmaterialist Values Pattern Matrix^a

	Component					
	1	2	3	4	5	6
Economic growth	.246	.005	-.002	.128	-.602	-.050
Strong defence	.284	-.035	-.358	-.136	-.569	.075
People have say	-.239	-.085	.280	.067	-.758	.028
Making beautiful cities	.021	.053	.112	-.143	-.701	-.052
Maintaining order	.635	-.115	-.025	-.104	-.149	.079
Giving people more say	.032	-.046	.570	-.002	-.149	-.001
Fighting rising prices	.446	.105	.385	.036	.106	.046
Protect freedom of speech	.253	-.004	.522	-.095	-.031	.190
A stable economy	.593	-.037	.113	-.010	-.092	-.267
Progress more human society	-.001	-.016	.722	.002	-.068	-.005
Fight crime	.452	-.058	.284	.032	-.166	-.026
Society where ideas count more than money*	.092	-.013	.399	-.256	.038	-.320
Promote jobs giving more free time	-.026	-.030	.040	-.737	.116	-.095
Promote policies favouring high salaries	.111	-.076	-.002	-.674	-.083	-.026
Choose job for higher salary than service	-.077	.073	-.008	-.624	-.021	.132
State responsibility to provide	.082	.723	-.054	.058	.002	-.136
Less emphasis on money and material things	-.084	.526	-.145	-.149	-.241	.006
More emphasis on development technology	.073	.752	.030	-.041	.092	-.036
Greater respect for authority	-.218	.476	.168	.059	-.035	.001
Support for ecology protection	-.060	.632	.050	.042	.096	.112
Participation at one civil demonstration	.100	-.136	.031	.078	.044	.778
Scientific advances to harm humans	-.215	.161	.124	-.160	-.039	.585
Sympathy to civil rights groups	.266	.471	-.228	-.038	.067	.280

Table 126 Materialist and Post-materialist Values Variance Explained

Component	Initial Eigenvalues			Rotation Sums of Squared Loadings ^a
	Total	% of Variance	Cumulative %	Total
1	3.565	15.499	15.499	2.061
2	2.330	10.132	25.632	2.525
3	1.536	6.680	32.312	2.136
4	1.340	5.827	38.139	1.755
5	1.163	5.058	43.197	2.323
6	1.149	4.996	48.193	1.472

Table 127 Materialist and Postmaterialist Values Pattern Matrix^a

	Component					
	1	2	3	4	5	6
Economic growth	.246	.005	-.002	.128	-.602	-.050
Strong defence	.284	-.035	-.358	-.136	-.569	.075
People have say	-.239	-.085	.280	.067	-.758	.028
Making beautiful cities	.021	.053	.112	-.143	-.701	-.052
Maintaining order	.635	-.115	-.025	-.104	-.149	.079
Giving people more say	.032	-.046	.570	-.002	-.149	-.001
Fighting rising prices	.446	.105	.385	.036	.106	.046
Protect freedom of speech	.253	-.004	.522	-.095	-.031	.190
A stable economy	.593	-.037	.113	-.010	-.092	-.267
Progress more human society	-.001	-.016	.722	.002	-.068	-.005
Fight crime	.452	-.058	.284	.032	-.166	-.026
Society where ideas count more than money*	.092	-.013	.399	-.256	.038	-.320
Promote jobs giving more free time	-.026	-.030	.040	-.737	.116	-.095
Promote policies favouring high salaries	.111	-.076	-.002	-.674	-.083	-.026
Choose job for higher salary than service	-.077	.073	-.008	-.624	-.021	.132
State responsibility to provide	.082	.723	-.054	.058	.002	-.136
Less emphasis on money and material things	-.084	.526	-.145	-.149	-.241	.006
More emphasis on development technology	.073	.752	.030	-.041	.092	-.036
Greater respect for authority	-.218	.476	.168	.059	-.035	.001
Support for ecology protection	-.060	.632	.050	.042	.096	.112
Participation at one civil demonstration	.100	-.136	.031	.078	.044	.778
Scientific advances to harm humans	-.215	.161	.124	-.160	-.039	.585
Sympathy to civil rights groups	.266	.471	-.228	-.038	.067	.280

7.4 Changes in Views and the Perception of Reality

Changes in respondents' perception of reality and views were measured by a scale from 1 (Strongly Disagree) to 7 (Strongly Agree). The analysis resulted in three factors accounting for 45.84 percent of the variance and is presented in tables 128 and 129 below: Factor 1 consisted of 6 items: 'we used to have more time for family chatting before we got TV', 'before I started watching a lot of

TV, I did not realise how much violence and crime there is in the world’, ‘before I watched more local TV programmes’, ‘children used to respect elders more than nowadays’, ‘since I started watching TV I think there are more divorce cases than before’ and being a good person is more important than having a lot of money, cars and food’. These items were computed into a compound variable

Table 128 Total TV World View Variance

Component	Initial Eigenvalues			Rotation Sums Squared Loadings ^a
	Total	% of Variance	Cumulative %	Total
1	2.218	22.182	22.182	2.198
2	1.310	13.097	35.279	1.366
3	1.056	10.558	45.837	1.060

Table 129 TV World View Pattern Matrix^a

	Component		
	1	2	3
Nowadays enjoy more watching foreign TV programmes	.052	.181	.882
We used to have more time for family chatting before we got TV	.420	.199	-.073
I think world more friendly and peaceful now	-.077	.538	.034
Nowadays I do not value children as I used to before started watching TV	-.052	.741	.073
Before started watching a lot TV, I did not realise how much violence and crime was in world	.597	-.005	.042
Before I watched more local TV programmes	.402	.348	.257
Children used to respect elders more than nowadays	.735	-.214	.019
Since I started watching TV I think there are more divorce cases than before	.653	.066	-.152
I used to think men needed more freedom than women	.339	.403	-.395
Being a good person is more important than having a lot of money, cars and food	.630	-.323	.164

‘TVworldviewvalues1’. The second factor contained 3 items ‘I think the world is more friendly and peaceful now’, ‘nowadays I do not value children as much as I used to before I started watching TV’ and ‘I used to think men needed more freedom than women’ and was labelled

‘TVworldviewvalues2’. The third factor consisted of only 1 item - ‘nowadays I enjoy watching foreign TV programmes more’ and was re-named ‘TVworldviewvalues3’.

7.5 TV Impressions

The respondents’ views regarding their perceptions of television affinity and reality were measured by asking them to state their disagreement or agreement using a scale from 1 (Strongly Disagree) to 7 (Strongly Agree). The factor analysis, presented in tables 130 and 131 below, resulted in six factors accounting for 56.41 percent of the variance. The first factor contained 5 items: ‘TV lets me see how other people really live’, ‘I learn a lot about people by watching TV’, ‘there are few TV characters I would like to become’, ‘TV lets me see what happens in other places as if I were really there’ and ‘I admire some TV characters’. These items were computed into a compound variable labelled ‘TVrealityvalues1’. Factor 2 contained 4 items: ‘Mainza Chipenzi who acts Janson on TV drama probably acts in real life like Janson does’, ‘David Phetoe who plays Paul Maroka in TV show probably acts the same as Paul in real life’, ‘what happens to Chipenzi in real life probably happen to the character (Janson) on TV drama’ and ‘what happens to Phetoe in real life probably the same happens to character (Maroka) in TV drama’. A new variable ‘TVrealityvalues2’ was created from these 4 items. The third factor consisted of 5 items: ‘watching TV is one of the important things I do each day’, ‘when TV is not working I really miss it’, ‘without TV I feel lost’, ‘I could do without TV for several days’ and ‘watching TV is very important in my life’, which was labelled ‘TVrealityvalues3’. Factor 4 contained 4 items: ‘I know someone in real life like Matongo on Kabanana TV drama’, ‘I know someone like the father (Eric Forester) on the Bold and Beautiful TV show’, ‘in Kabana TV drama the father is like someone I know’ and ‘in Friends Joey Tribbianni is like someone I know’. This factor was labelled ‘TVrealityvalues4’. The fifth factor contained only 2 items: ‘TV does not show life as it really is’ and ‘if I see something on TV I cannot be really sure it is that way’ and was labelled ‘TVrealityvalues5’.

Table 130 Total Variance of TV Reality

Component	Initial Eigenvalues			Rotation Sums of Squared Loadings ^a
	Total	% of Variance	Cumulative %	Total
1	5.558	22.231	22.231	3.416
2	2.619	10.478	32.709	3.551
3	2.144	8.577	41.286	2.995
4	1.460	5.838	47.124	3.502
5	1.230	4.920	52.044	1.452
6	1.091	4.366	56.410	2.660

Table 131 TV Reality Pattern Matrix^a

	Component					
	1	2	3	4	5	6
Watching TV one of important things I do each day	.049	.227	-.640	-.080	.033	.236
TV presents things as they are in life	.294	.012	-.138	.008	-.240	.506
People playing parts on TV are just like their characters when in real life	-.126	-.178	.018	-.011	-.041	.735
TV actors about families probably behave same way in real life	-.111	-.125	-.010	-.048	.121	.745
TV lets me really see how other people live	.518	-.015	-.023	-.019	-.061	.317
Funny comedians are probably funny in real life	.229	-.130	.029	-.005	.275	.446
I can learn a lot about people by watching TV	.696	-.063	-.092	.000	-.054	.085
There few TV characters I would like to become	.597	-.133	.051	-.024	.097	-.136
When TV is not working I really miss it	.214	-.100	-.644	.103	.166	-.138
Mainza Chipenzi who acts Janson on TV Drama probably acts in real life like Janson does	.082	-.745	.040	.032	-.078	.073
TV does not show as it really is	-.009	.073	.036	.081	.745	.079
TV lets me see what happens in other places as if I were really there	.693	.044	-.067	-.023	-.082	-.022
David Phetoe who plays Paul Maroka in TV show probably acts the same as Paul in real life	-.004	-.809	-.048	-.020	.046	.043
Without TV feel lost	.028	-.106	-.762	-.029	.029	-.027
What happens to Chipenzi in real life probably happen to the character (Janson) on TV drama	-.018	-.796	-.050	-.055	-.026	.040
Could do without TV for several days	.315	.013	.702	-.044	.161	-.042
What happens to Phetoes in real life probably the same happens to character (Maroka) in TV drama	-.040	-.843	-.008	-.059	.007	.013
I admire some TV characters	.544	.095	-.064	-.213	.188	-.067
I know someone in real life like Matongo on Kabanana TV drama	.048	.040	.045	-.746	.026	-.069
I know someone like the father (Eric Forester) on the Bold and Beautiful TV show	-.059	-.057	.009	-.836	-.033	-.015
Watching TV very important in my life	.228	-.071	-.631	-.115	-.007	-.051
In Kabanana TV drama father is like someone I know	.092	.006	-.001	-.743	.020	.070
If I see something on TV I cannot be really sure it that way	-.051	-.027	-.078	-.103	.723	-.015
On Friends TV Comedy Joey Tribbiani is like someone I know in life	-.108	-.067	-.011	-.771	.013	.020
I get useful ideas on how I should act around friends and family by watching TV situational comedies on TV*	.348	-.030	-.123	-.349	-.116	.078

Factor 6 consisted of 3 items: ‘TV presents things as they are in life’, ‘people playing parts on TV are just like their characters when in real life’ and ‘TV actors about family probably behave same way in real life’ and formed a new variable labelled ‘TVrealityvalues6’. It should be noted that one item (‘I get useful ideas on how I should act around friends and family by watching TV situational comedies failed to load on any of the 6 factors and was excluded from further analyses.

7.6 Terminal Values

As noted above, the respondents were presented with an alphabetically ordered list of 18 terminal values with the purpose of assessing the importance they attached to each using a scale from 1 (very important to me) to 5 (not very important to me). Three factors were extracted accounting 42.90 percent of variance (see tables 132 and 133 below). Factor 1 consists of 10 items: ‘a sense of accomplishment’, ‘a world at peace’, ‘a world of beauty’, ‘equality’, ‘family security’, ‘freedom’, ‘happiness’, ‘inner harmony’, ‘mature love’ and ‘national security’. The compound variable created from these values was labelled ‘idealvalues’. Factor 2 contained 3 items: ‘a prosperous life’, ‘an exciting life’, and ‘pleasure’ and was labelled ‘pleasure-excitingvalues’. There were five items in factor 3: ‘salvation’, ‘self-respect’, ‘social recognition’, ‘true friendship’ and ‘wisdom’, which formed the variable ‘traditionalvalues’.

Table 132 Total Variance of Terminal Values Explained

Component	Initial Eigenvalues			Rotation Sums of Squared Loadings ^a
	Total	% of Variance	Cumulative %	Total
1	4.859	26.992	26.992	4.236
2	1.648	9.158	36.150	2.027
3	1.215	6.750	42.900	2.869

Table 133 Terminal values Pattern Matrix^a

	Component		
	1	2	3
A Prosperous Life	.027	.738	.001
An Exciting Life	.231	.692	-.125
A Sense of Accomplishment	.591	.306	-.260
A World at Peace	.612	-.021	.009
A World of Beauty	.453	.238	.056
Equality	.658	-.019	-.050
Family Security	.552	-.102	.249
Freedom	.447	.051	.157
Happiness	.510	.050	.151
Inner Harmony	.702	-.097	-.052
Mature Love	.468	.102	.037
National Security	.452	-.095	.252
Pleasure	-.077	.653	.265
Salvation	.320	-.105	.457
Self – Respect	.161	-.029	.603
Social Recognition	-.193	.371	.665
True Friendship	.193	.047	.574
Wisdom	.365	-.090	.536

7.7 Instrumental Values

Respondents were asked to measure the importance to them of 18 alphabetically ordered instrumental values by means of a scale from 1 (very important to me) to 5 (not very important to me). Two factors were extracted accounting 45.17 percent of the variance (see tables 134 and 135). Factor 1 consisted of 11 items: ‘ambition’, ‘cheerfulness’, ‘cleanliness’, ‘politeness’, ‘forgiveness’, ‘helpfulness’, ‘honesty’, ‘lovingness’, ‘obedience’, ‘responsibility’ and ‘self-control’ and was labelled personality values. ‘Factor 2 consisted of 6 items: ‘broadmindedness’, ‘being capable’, ‘imagination’, ‘independent’, ‘intellectual’ and ‘logical’ and was labelled intellectual values.

Table 134 Total Variance of Instrumental Values Explained

Component	Initial Eigenvalues			Rotation Sums of Squared Loadings ^a
	Total	% of Variance	Cumulative %	Total
1	6.773	37.629	37.629	6.180
2	1.357	7.539	45.169	4.919

Table 135 Instrumental Values Pattern Matrix^a

	Component	
	1	2
Ambitious	.448	.054
Broadminded	.212	.450
Capable	.033	.653
Cheerful	.449	.208
Clean	.593	.065
Courageous*	.390	.304
Forgiving	.745	-.140
Helpful	.672	.046
Honest	.587	.048
Imaginative	.030	.713
Independent	.085	.568
Intellectual	.110	.621
Logical	-.158	.880
Loving	.494	.192
Obedient	.851	-.131
Polite	.714	.056
Responsible	.540	.213
Self – Controlled	.807	-.095

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization.

7.8 General Values

Respondents were presented with a set of statements about general values regarding issues related to family, happiness and life fulfilment, freedom, TV activities and effects and asked to state their disagreement or agreement using a scale from 1 (Strongly Disagree) to 7 (Strongly Agree). The analysis extracted six factors accounting for 50.37 percent of the variance (see Table 136 below). However, after careful consideration two items in factor 2 ('importance of God in life' and 'children have complete freedom to choose future spouses') were deemed too difficult to interpret meaningfully and so it was decided to drop these items from further analyses. Of the remaining 5, Factor 1 consisted of 5 items: 'ideal family size', 'nuclear family better than extended family', 'TV a good medium for transmission of values', 'talking about TV programmes' and 'like TV programmes showing foreign values' and was labelled familyvalues: 'Man fulfilment and children', 'happiness and material possession', 'child needs both parents in family to grow happily' and 'woman must have a child to be fulfilled in life'. This factor was labelled 'happy&fulfilledvalues'. Factor 4 contained 3 items: 'TV determines family activities', 'ok eating in front of TV when

popular programmes are showing’ and ‘no duty to respect parents who don’t earn their respect’. The new variable created from these items was labelled ‘TVactivityvalues’. Factor 5 had the following 3 items: ‘free choice and control on life’, ‘proud to be Zambian’ and ‘parent complete free to control lives of children’ and was labelled ‘freedomcontrolvalues’. Finally, factor 6 contained 2 items: ‘TV creates inclination to adopt values of popular TV stars’ and ‘TV influences importance people attach to personal values’. These two items were combined into a new variable called ‘TVeffectvalues’.

Table 136 General Values Pattern Matrix^a

	Component					
	1	2	3	4	5	6
Free choice and control on life	.131	.035	-.127	-.083	.739	-.161
Ideal family size	-.551	-.134	.112	.338	.273	.367
Proud to be Zambian	.045	.388	-.053	-.247	.450	.159
Man fulfilment and children	-.023	-.055	.820	-.002	.057	.033
Happiness and material possession	.016	-.152	.523	.226	.098	-.197
Parents complete free to control lives of children	-.159	.127	.171	.100	.665	-.030
TV creates inclination to adopt values of popular TV stars	-.025	-.003	.029	-.032	-.065	.754
Nuclear better than extended family	.439	.026	.238	.118	.069	-.047
TV good medium for transmission of values	.548	-.103	.104	-.171	.177	.264
Discussion of political matters with friends	.227	-.360	-.039	.089	.196	.247
Talking about TV programmes	.448	-.125	-.073	.246	.062	.345
TV influences importance people attach to personal values	.024	.095	-.013	.041	-.108	.756
Child needs both parents in family to grow happily	.061	.238	.415	-.357	.066	.285
TV programmes determine family activities	.156	-.126	.049	.595	.113	.012
Ok eating in front of TV when popular programmes showing	.034	.213	-.018	.607	-.168	.109
Woman must have a child to be fulfilled in life	.104	.051	.790	.010	-.180	.061
No duty to respect parents who do not earn their respect	-.028	.026	.194	.508	.005	-.028
Importance of God in life	.037	.747	.030	-.051	.163	.052
Children have complete freedom to choose future spouses	.096	.703	-.100	.307	.118	.068
Like TV programmes showing foreign values	.525	.220	.049	.276	-.090	-.017

Having constructed the compound variables outlined above, the next chapter will employ them in a series of multiple regression analyses.

CHAPTER EIGHT

REGRESSION ANALYSES RESULTS

In the interests of data reduction the regression analyses were conducted in three steps. First, in separate analyses, each of the various sets of values were posited as the dependent variables and socio-demographic and media variables as predictors. From these the significant predictors were extracted and employed in more composite analyses of the dependent variables. The results of these analyses can be found in appendix 5 (tables 1.1- 4.5) respectively. In the third step, this distillation was continued, resulting in the final models presented in appendix 6 (tables 1.1- 4.5). These results are summarized below.

8.1 The Terminal Values Model

The results with regard to the media and the terminal values analyzed are presented in figure 7, below and show that age is positively related to pleasure-exciting values and to traditional values but not to ideal values. Conversely, TV Attitudes Factor1 is negatively related to Ideal values. TV Reality Factor3 has a negative relationship with pleasure-exciting values. The model also shows that TV Reality Factor4 is negatively related to Ideal and Traditional values, while TV Reality Factor6 has a positive connection to Ideal values. Lastly having a radio set is negatively and directly related to pleasure-exciting values.

8.2 The Instrumental Values Model

The figure 8 below presents the relationships between the various variables in the regression analyses and instrumental values. As can be seen, Age has a direct positive relationship with Personality and Intellectual Values while Household Income is negatively related to Intellectual Values. TV World view Factor1 is negatively related to Personality Values. Meanwhile TV world view factor 2 is positively related to the personality and intellectual values.

Figure 7: The Media and Terminal values (β)

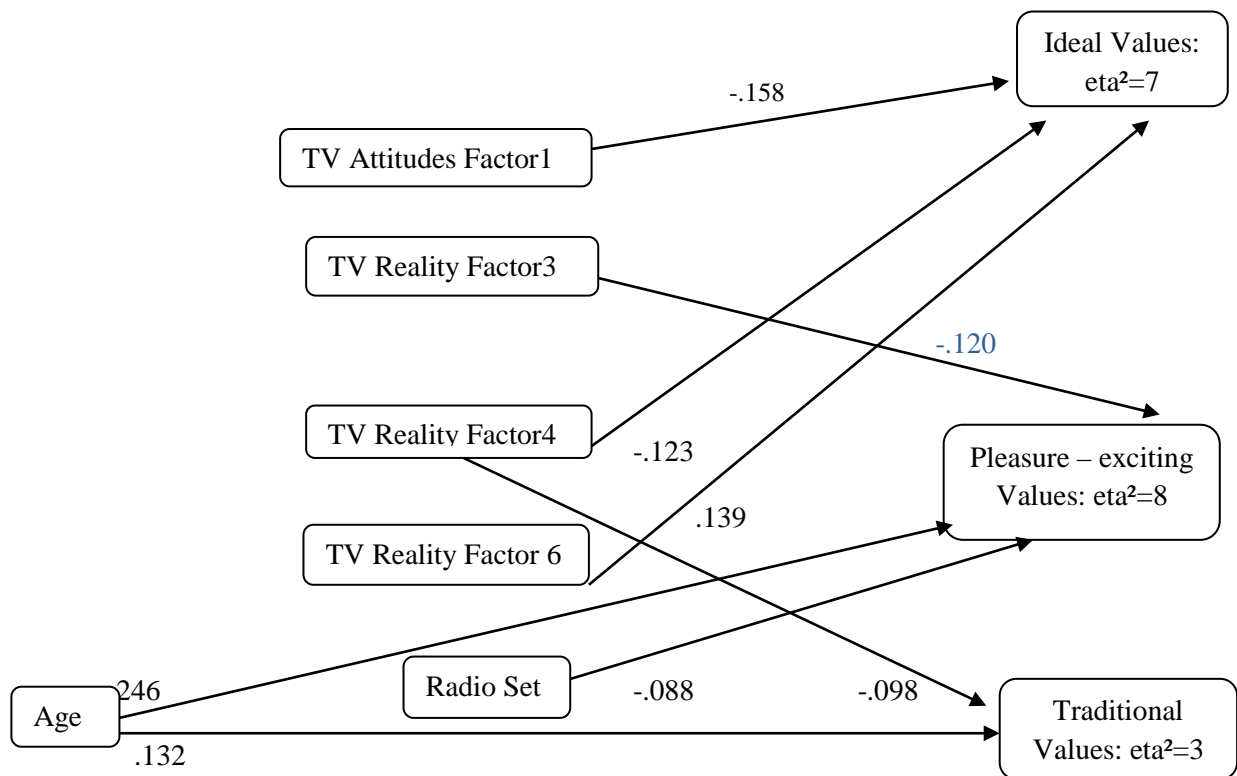
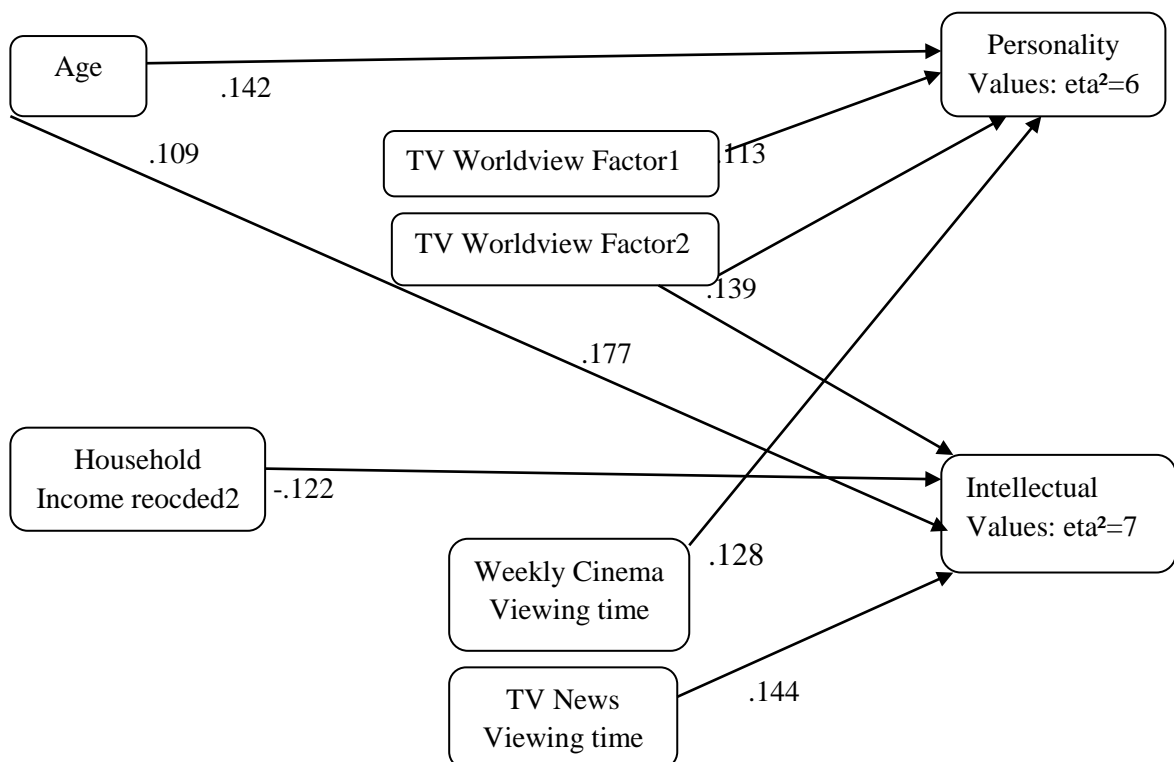


Figure 8: The Media and Instrumental values (β)



Weekly Cinema viewing time also has a positive relationship to Personality Values, while TV News viewing time is positively related to Intellectual Values.

8.3 The Materialist and Post-Materialist Values Model

The materialist values model is presented in Figure 9. Within it the Support-responsibility values model was significant and accounted for 8 percent of the variance. Age, TV Attitudes Factor6, Total TV Viewing time, and Weekly Internet use time were all positively related to these values while, conversely, Gender, TV Attitudes Factor2, Total Drama Viewing time and exposure to advertising were negatively related to them. The negative direct relationship between gender and Support-Responsibility Values means that men were more likely to hold these values.

Secondly, the Work values model was also significant, accounting for 3 percent of the variance. The significant positive predictors of the model were TV Worldview Factor2 and TV Attitudes Factor3, while having a Television set and TV Worldview Factor3 were negative factors.

Thirdly, the Order-Stability values model was significant, but only accounted for 1 percent of the variance. The only significant predictor of the model was TV Worldview Factor2.

The overall post-materialist model is presented in Figure 10, below. The model for the Freedom-Ideal Society values was significant and accounted for 4 percent of the variance. The positive significant factors of the model were Age, Weekly magazine reading time and Educational level. Gender was the only negative factor indicating that men were more likely than women to hold Freedom-Ideal Society values.

The Eco-Defence-People say-Cities values model was also significant and accounted for 8 percent of the variance. Age, Weekly Internet use time, TV Attitudes Factor6 and Total TV viewing time were the positive significant predictors. Conversely, Gender, exposure to Advertising, TV Attitudes Factor2, and total Drama Viewing time were negative predictors. The direct negative relationship of gender shows that men were more attached to Eco-defence – People – Cities values.

Figure 9: The Media and Materialist Values (β)

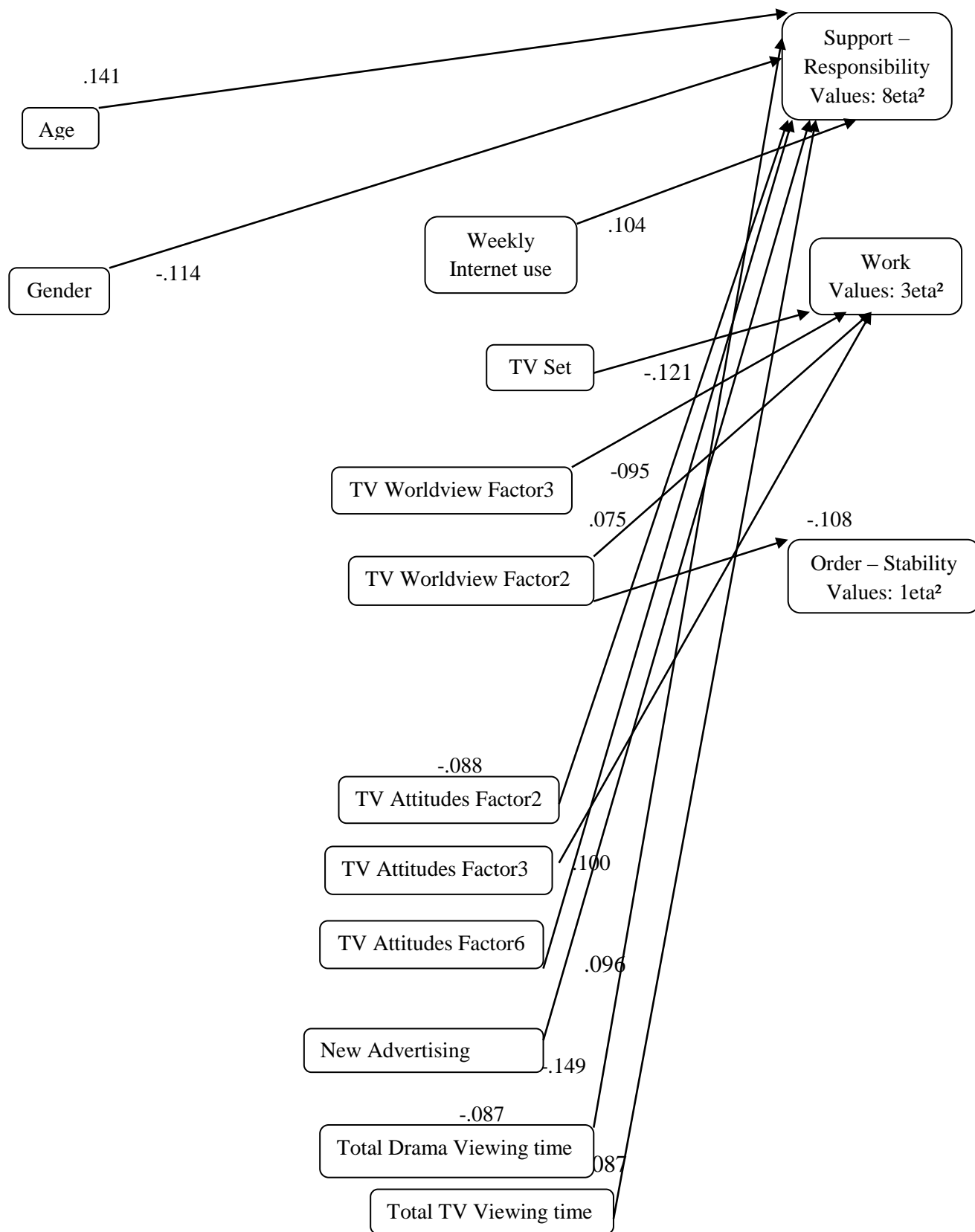
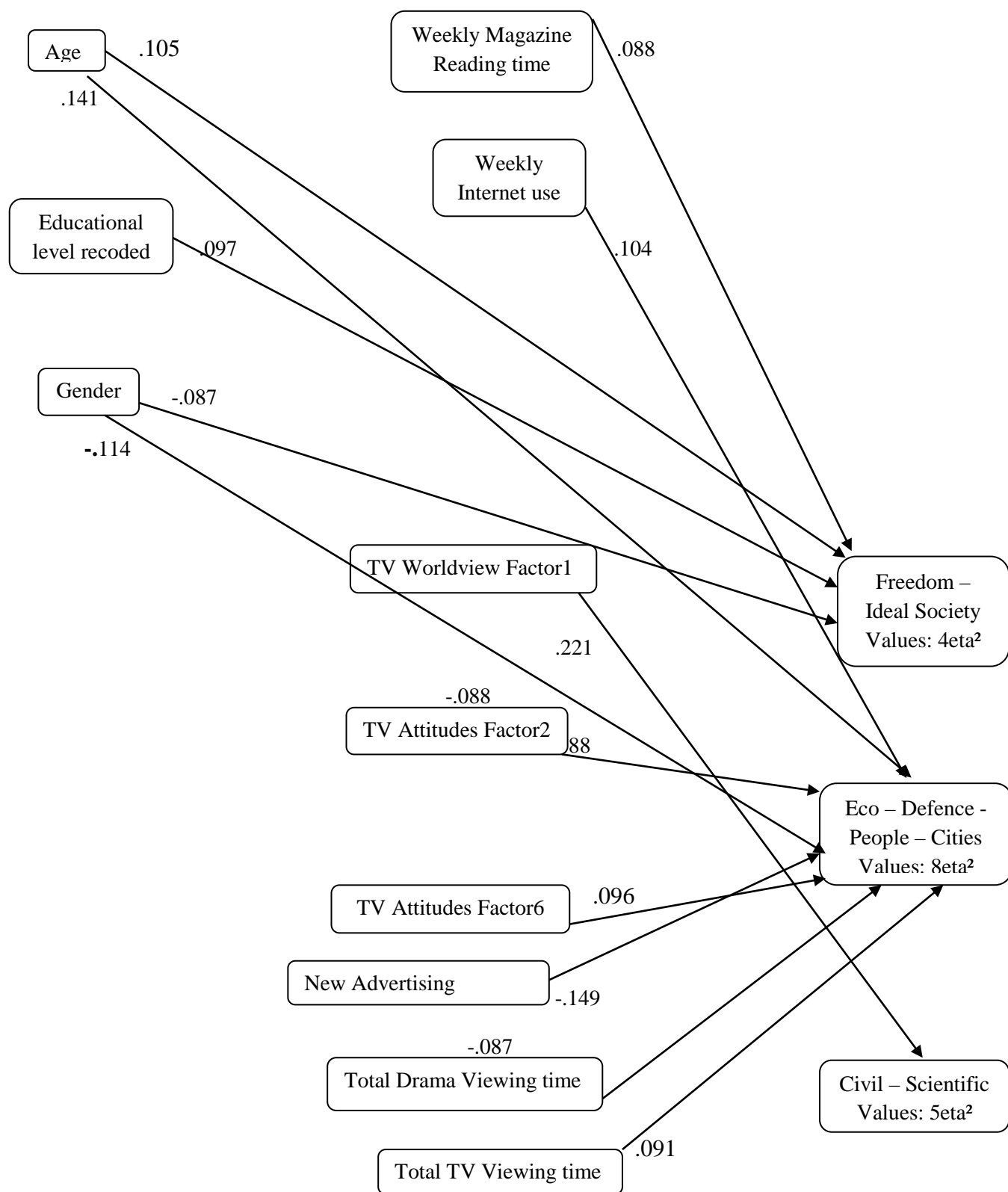


Figure 10: The Media and Post-Materialist Values (β)



Finally, the regression model for Civil–Scientific values was significant and accounted for 5 percent of the variance. TV Worldview Factor1 was the only positive significant predictor in the model.

8.4 General Values Model

The first general values model is presented in Figure 11. In it the Family values model was significant and accounted for 22 percent of the variance. The significant negative predictors were exposure to advertising, TV Attitudes Factor4, TV Attitudes Factor6, TV Worldview Factor3, TV Reality Factor1, and TV Reality Factor5, while age and gender were negatively related to this dependent variable.

The Happy & Fulfilled values model was also significant and accounted for 15 percent of the variance. The model's significant positive predictors were Weekly magazine reading time, TV Reality Factor 3, TV Reality Factor6, TV Worldview Factor1, and TV Worldview Factor2. Meanwhile, the negative predictors were gender, educational level, and drama viewing time.

Finally, Freedom–Control values model was significant, and accounted for 5 percent of the variance. TV Worldview Factor1 ($\beta.140$) and exposure to advertising were the two significant (positive) predictors of the model.

The remaining general values model is presented in Figure 12. In it the TV activity values model was significant and accounted for 13 percent of the variance. All of the significant predictors of the model were positive: Household Income, TV Attitudes Factor2, TV Attitudes Factor5, TV Attitudes Factor3, TV Worldview Factor2, TV Reality Factor2, and TV Reality Factor6.

Lastly, the TV effects values model was significant and able to account for 10 percent of the variance. Each of the significant predictors in the model was positive: Advertising, TV Worldview Factor3, TV Reality Factor1, and TV Reality Factor5.

In the next chapter these results will be discussed more fully and conclusions drawn with regard to their implications for the formulated research of this study.

Figure 11: General values (β)

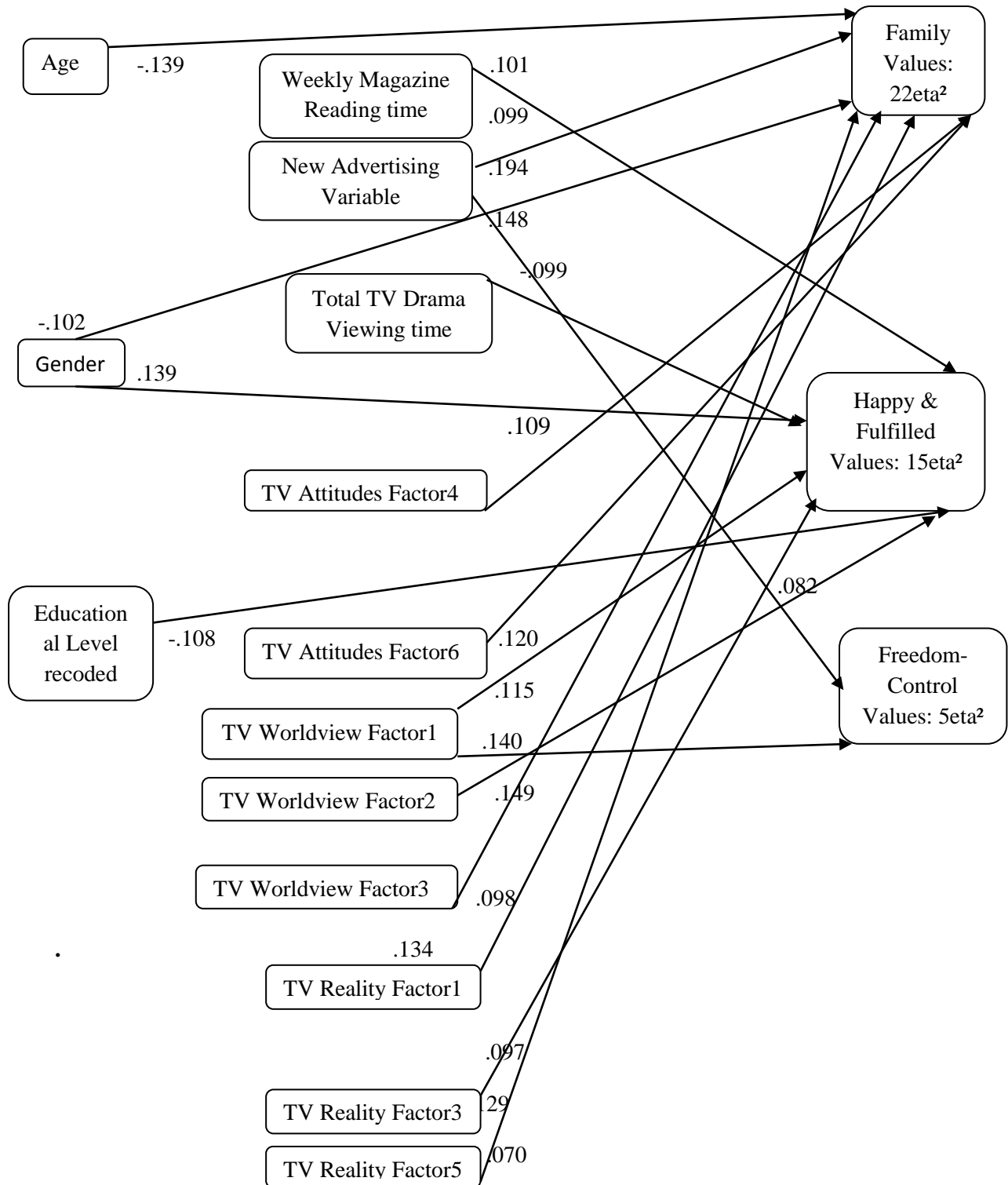
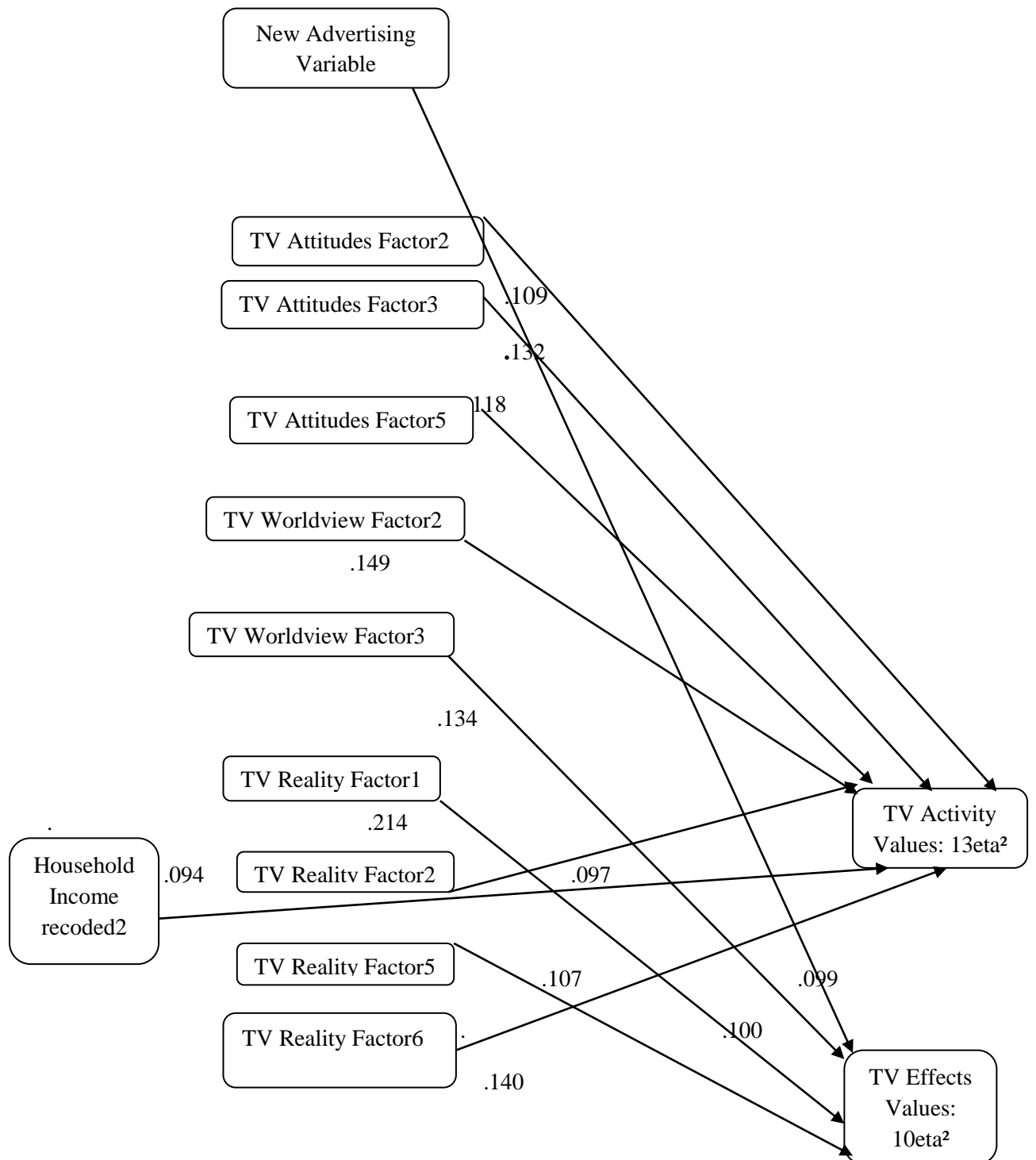


Figure 12: General values (β)



CHAPTER NINE

DISCUSSION AND CONCLUSIONS

9.1 Introduction

The main goal of this exploratory study was to investigate the relationship between the ever expanding media landscape in Zambia and changing values, life styles, and family socialisation patterns. As noted earlier, research has shown that, in contemporary society, the mass media play an important role in actively shaping the ideas, attitudes and actions that people can use to analyse and understand much of their daily experience. The study's main focus was on television; in particular, on the question of whether the messages contained in television contents cultivate various kinds of personal values among heavy viewers. To this end, five main research questions were formulated and the results pertaining to each will be discussed below.

9.2 How are personal values ranked in terms of importance by Zambian Catholics?

The three terminal values receiving the highest rating were 'salvation', 'wisdom', and 'a world at peace', respectively. The terminal values which received the lowest rating were 'pleasure', followed by 'an exciting life', and 'a prosperous life'. The fact that salvation was placed first should be seen in the context of the fact that the respondents were practicing Catholics or at least people affiliated with the Catholic Church in some way. The three instrumental values receiving the highest rating were 'honesty', 'self-control' and 'ambition'; while the three least important were 'imagination', 'logic' and 'independence'. With regard to materialist/post-materialist values, the highest ratings were given to 'a stable economy', followed by 'maintaining order in the nation', 'fighting crime', and 'maintaining high economic growth'. The least important values were 'in choosing jobs a higher salary is more important than service', followed by 'promoting jobs giving more free time' and 'fighting rising prices'.

Correlation analyses revealed that older respondents attached less importance than did younger people to the following three terminal values: 'a prosperous life', 'an exciting life', and 'a sense of accomplishment'. In terms of instrumental values, older Zambian Catholics gave less importance to being courageous, forgiving, and helpful. They also attached more importance to personal values like being intellectual, obedient and self-controlled. Conversely, older people attached less importance to 'having a strong defence', 'making things beautiful', and 'promoting jobs which give more free time' than did younger ones. In summary, the regression analyses indicated that older people tend to rate most types of values as more important than do younger persons. The strongest relationship in the models was that between age and pleasure/excitement values, followed by support/responsibility, materialist, family, traditional, and post-materialist values.

In terms of gender, the results indicate that, more than female respondents, men attached more importance to the following values: a world of beauty, pleasure, self-respect, cheerfulness, cleanliness and independence. Moreover, in terms of materialistic/post-materialistic values, men attached more importance than did women to a strong defence, making beautiful cities, promoting policies favouring high salaries, and choosing jobs for higher salaries rather than service. Finally, men gave more importance to emphasizing development technology, promoting participation at civil demonstrations and showing sympathy to civil rights groups. However, the presence of a strong civil society and the Zambian Catholic Church's active role in civil issues (Komakoma 2003) should be borne in mind here. The regression analyses indicated that, overall, men rate support/responsibility, civil/scientific, family, and post-materialist values as more important than do women, whereas the latter are more likely to stress the importance of being happy and fulfilled.

The importance attached to various personal values was also correlated with indicators of socio-economic status. For respondents with a higher level of education values such as happiness, inner harmony, self-respect, and a sense of accomplishment; as well as being capable, forgiving, logical and responsible were more important than for those with less education. In addition, the more highly educated stressed the importance of a strong defence and promoting jobs giving more free

time more than did the less educated. According to the regression analyses, the more highly educated find post-materialist values and being happy and fulfilled more important than do the less well educated.

Those respondents with a higher occupational status gave more importance to a prosperous life but placed less importance than those with a lower occupational status on the responsibility of the state to provide basics for its people, as well as putting less emphasis on money and material things. In addition, those respondents with a higher occupational status attached less importance to supporting development technology. When household income was considered, the better off attached more importance to a sense of accomplishment, happiness, inner harmony and pleasure, as well as being capable, imaginative, independent and logical. In addition those with a higher income attached more importance to fighting rising prices, promoting progress in a more humane society, and a society where ideas count more than money. Conversely, those with a higher income attached less importance to money and material things, social recognition, forgiveness, and the need for a strong defence than did lower income ones. The regression analyses showed that those with a lower household income were more likely to stress the importance of intellectual values.

9.3 What is the level of Exposure to television among Zambian Catholics and what are the characteristics of heavy viewers?

The next research question dealt with the respondents' level of exposure to TV in Zambia and the characteristics of heavy viewers. In terms of cultivation theory, the amount of time spent viewing television is central. The results of this study show that, overall, one-third of the respondents were heavy viewers, spending more than three hours a day watching TV. In addition, heavy and very viewers of soap opera programmes amounted to 35.9 percent, while 51.1 percent were classified as heavy viewers of TV drama in general.

With regard to preferences the results indicate that older viewers spent more time than younger viewers watching TV news while the latter watched more drama programmes. Male viewers watch news, news magazines, sports, educational programmes, international news and documentaries more than do females. Males also consider advertising as more important and pay more attention to it. Females are more likely than males to prefer movies, medical dramas, daytime reality shows, music shows, as well as Nigerian and other movies.

Respondents with a higher educational level spent more time watching news, sitcoms, late-night shows and international news, although this should be seen in the context of the fact that these programmes are presented in English. Moreover, viewers of these genres tended to be older, while sitcoms were more preferred by younger viewers. Higher income viewers spent more time watching international news, medical, law, police, and other dramas. They also spent more time watching advertisements even though they don't like them. Conversely, those from lower income households spent more time watching news magazines, local drama, games, religious and educational programmes, local language news and Nigerian movies. Moreover, to avoid missing their favourite programmes, lower income viewers more often got someone to update them on the programme or to record their favourite programmes. Finally, those respondents living in rural areas watched less TV overall, but more at weekends than did those in urban areas, although here it should be remembered that, at this time, TV transmissions did not yet reach all rural areas.

Although the focus of this study is on TV, the data also show that younger respondents were more likely than older people to own a DVD player, a walkman/MP3 player, and cell phone radio; while older people were more likely to own a phonograph/record player and have an internet connection. However, it should be noted that younger people spent more time actually using the household internet connection, and playing computer games. They also listened more than did older people to the radio on a daily basis. More highly educated persons were more likely to possess a computer, an internet connection, walkman/MP3 players and cell-phone radio. They also spent more time using the internet. High income respondents were more likely to own the following: TV, a video player, a

DVD player, a computer, an internet connection and a walkman/MP3 player. Finally, those living in urban areas owned more computers and walkman/MP3 Players than did those in rural areas.

9.4 What is the perceived influence of television on the importance of

Catholics attach to personal values?

Before discussing this question it is important to note that the primary purpose of much TV content is entertainment and so programmes are not necessarily intended to influence viewers' values, attitudes or behaviour. According to cultivation theory the world of media entertainment presents a particular view of social reality. Over time, heavy viewers gradually become 'cultivated' in the sense that they adopt this television version of social reality. Thus, even though there may be no intent on the part of the creators of media messages to change attitudes or beliefs, over time the heavy viewer will begin to believe that the real world resembles the world presented in the media. Empirically, there are many examples indicating that people are often influenced by media contents which are not explicitly designed to change attitudes or behaviour (Sparks, 2006).

According to the results of this study, younger people are inclined to believe that TV programmes not only show them how other people live but also how to live that way and how to act when with others. Younger respondents were also more likely to have some TV characters who they aspired to become like. Older viewers, especially those with less education, were more likely to believe that TV presents the reality of what is happening in other places and were less able to distinguish between the real lives of TV actors and the roles that they play in TV-drama, believing that what happens to actors in these roles is the same as what happens to them in real life. Less educated viewers, especially female ones, were also more likely to believe that TV programmes show one how to become rich, leading them to be more attentive so as to learn how to live like their favourite characters. In other words, they were less able to distinguish between social reality and the

constructed reality of the television world. Similarly, lower income (female) viewers were more likely to believe what they watched and therefore paid closer attention to what they saw in the hope of learning to live like the people they saw in TV. They also thought that TV programmes showed the importance of happiness, and how to become rich and happy and were more likely to believe that what people watch on TV inclines viewers to change values, shape their attitudes to life, while depicting a model of ideal family life. In other words, the desire for happiness and the hope to be able to live like the people portrayed on TV can be seen as a motivation for (female) lower income viewers to watch and value TV. Younger and less educated viewers found watching foreign TV programmes more enjoyable. Finally, viewers in rural areas were more inclined than those in urban areas to consider watching TV as one of the important things they do in life and were more likely to regard TV as a medium portraying real life and the reality of how people live. They also saw TV-sitcoms as means of getting useful ideas on how to behave around others.

Many respondents noted various changes which have taken place since they started watching TV. For their part, older and lower income viewers tended to see TV as a disturbing factor in the socialisation process because there was less time for chatting in the family and children were no longer valued as much as they used to be. They also perceived an increase in divorce cases and changes in gender roles since they began watching TV.

The data from the focus group discussions indicated that heavy exposure to TV is seen as influencing the importance people attach to personal values and can lead to the adoption of these values. A number of participants spoke about the relationship between watching a lot of TV and its influence on the viewer. For example, Participant 4 (male, businessman, aged 62) believed that heavy exposure to TV, and especially to foreign programmes, led to the adoption of foreign culture, behaviour and attitudes. He cited the example that a viewer watching many Nigerian films in which the use of witchcraft was regularly featured could begin to think that using juju to get whatever one needs is the normal thing to do. Similarly, participant 11 (Female, School leaver, Aged 18), noted

that TV affected Zambian people's values to a certain extent because people tended to imitate what they saw on TV, for example how to dress.

As participant 1 (male, student, aged 24) expressed it,

"... I think as young people we take whatever we see on the TV as the gospel truth...and I regard TV as the most common way of communicating messages. So I think the way TV has been running especially in Zambia, you would find that it has changed the moral stands of the young people. Even there has been a change of behaviour, the dress code itself has changed because we, you would take for example you look at the videos for 50 cents and then the following day you would find people in the streets dressing up like 50 cents. So I think it has a lot of impact on the young people..."

Similarly, according to participant 18 (female, accountant, aged 25),

"...From TV of course you would look at fashion that is one of the things that the young ladies the girls are looking at if they are watching TV. They want to see okay what is this person wearing okay. The next time she wants to go and get that thing or something that looks like trying to imitate the person who is on TV so that they just feel good about it. The other thing (is that) TV also promotes you look at the way of life or the way other people live in other countries not necessarily Zambia or maybe in your family but like for me I learn a lot of things from TV..."

In similar vein participant 4 (male, businessman, aged 62) stated:

"It depends on what comes there and because of watching television for quite a long time you adapted to what you are seeing. And most films, they are not Zambian films. They are foreign so you end up being adapted to foreign culture, foreign behaviour, foreign attitude and everything that comes with the film. For instance if you are watching Nigerian films where there is a lot of witch craft, you may think you would want to be like that one because you keep on watching and its ringing in your head Nigerians are doing very well because they are using juju. And they are doing that so you end up wanting to become one no wonder we hear this cult and what a view. It's because of watching TV quiet a long time..."

Participant 11 (female, school leaver, aged 18) noted that TV does affect people's values to a certain extent because viewers tend to copy what they see on TV. Giving an example of herself a school leaver doing nothing at home, she said:

"I spend three quarters of my time watching TV and that has affected me in maybe the way I talk. I want to talk like the person I am seeing on TV. I want to dress up like the person, am seeing on TV. I want to act like the person am seeing on TV because I think wow, look at them I think it does affect us in many ways. And sometimes it affects us without even noticing it..."

Meanwhile, participant 9 (male, university student, aged 22) admitted imitating TV characters,

"I want to act like one of those guys. I remember Bikkiloni and Difficulti for example those guys the way they speak at times. I want to imitate them I think for me I just look at them the way they speak what they talk about..."

Some older participants could actually perceive various elements of cultivation in their families in terms of changes she had experienced in family interaction as a result of TV. For example, participant 5 (female, school director, Aged 64) stated,

“when in the past we used to sit with our elders they would tell us stories which ended up in certain values and morals which we no longer do because maybe the children are reading their story books or they are watching TV or maybe the father would like them to listen to the news or something like that..., so there is very little communication right now in the home because of TV, what has been in my home I would say the last time, my children are no longer with me they are grown up, but to sit down pray and maybe read some of the stories in the bible and try to apply but of late because of TV you find that children had no time and even ourselves to tell them the time you want we are rushing all the time for work you do this do that and in mean time children start on their own watching TV and when you sit down you are tired but then they are also glued to the TV so certain values that we used to share as families are no longer there very little you know but if you can find the time because certain programmes come just before maybe supper or after supper and after that you have to go to sleep. So especially now dialoguing, talking to the children or maybe discussing what has gone on in the day they would rather watch the programme that are on TV.”

Furthermore, she acknowledged the impact TV has on initiating young people:

“We appreciate the fact that we learn a lot of things from TV but at the same time we have lost out a lot and at the same time things that we used to teach our children in the home or maybe you are initiating them to adulthood are now out in the open so that also has an effect in our moral education as far as families are concerned so that one is on the negative side so there is so much information being given so much that children now feel that they can learn society instead from families”.

Young people, too, are sometimes aware of media influences. For example, Participant 1 (male, student, aged 24) stated,

“Just two weeks ago, we gathered as young people to look at the usage of media and we took a simple survey. And on average, on average during school time and working days, we found that most of the people spend roughly 2 hours 25 minutes watching TV. From 32 of us and we gave out personal questions on how much time I would dedicate to TV ... During working days or school time and then we found that most of us young people are in too much of watching TV. And then the conclusion that we got from there it's a two-way thing: they are things that we can learn from watching TV and there are also things that we might not even learn, will just be sitting on TV for the sake of entertainment. At the end of the day you go back empty, so it's a two way thing. I wouldn't say TV from its inception has always been bad no, because they are programmes take for instance there is matter and hand on Muvi TV. There are things that are being discussed there and then as young people we can learn. Even the voice of prophecy they are things we can learn from their Christian values. So I think TV in its essence is not bad but it's what you watch and what you get out of it from there”.

He further explained how the other youths accepted the influence of media and in particular TV.

“Earlier, I said we gathered young people 32. We had a number of 32 young people and we had seen that out of the 32, 31 young people had agreed that the media the TV itself has much influence on the way of thinking of people even the decision that we make and (our) behaviour. And then out of the 32 only 1 had said no and he had a special reason for that. So I am back again with the two-way track of answering things. I think we said yes the TV

has much influence on the society because there is a change of behaviour in society because people would want to imitate on what they have see on TV and then become what they watch. And then there has also been a change of dress code like we take for instances if a Zambian is to go out today and then go to UK will people identify that person as a Zambian. Because so far as we speak as Zambians we don't have a dress code to say okay, this is the Zambian, Zambian identified by this. And also we say there have been good models on TV and then they have helped people to get motivated and then also to encourage them to work extra hard... But also they have been movies that have been disturbing, and then we take for example pornographic movies like there was a case some time back when Ben Kangwa was a Director of ZNBC. There was a movie that was shown and then for me it showing too much to be desired. And then I thank God at that time he was suspended as director of ZNBC because the movie was very disturbing. So I think It's a two way thing".

As Participant 1 kept on repeating, "It is a two way thing" meaning that the media can have both positive and negative influences. These youths were not only aware of the potential of the media but were doing something help one another in dealing with the media effects.

9.5. Does exposure to TV cultivate Zambian Catholics to adopt the personal values contained in TV programmes?

The regression analyses presented in Figures 7-12 indicate that, to some extent, the answer to this question must be in the affirmative. Ideal values were significantly related to TV-attitudes factor 1 (which contained the item 'programmes show me the importance of happiness') and TV-reality factors 4 ('TV characters are like people I know') and 6 (e.g. 'TV presents things as they are in life'). Pleasure/excitement values were predicted by TV-reality factor 3 (which measured TV dependence) and traditional values were related to TV-reality factor 4. Similarly, personality values manifested a significant relationship with TV-worldview factors 1 & 2 (indicating the perception of negative TV effects on the family and society), as well as with weekly cinema viewing time. Meanwhile intellectual values were also predicted by TV-worldview factor 2 and also TV news-viewing time.

The relationship between TV-viewing and the materialist/post-materialist values revealed even more significant relationships. This was particularly the case for support/responsibility values which were predicted by total TV-viewing time, total TV-drama viewing time, viewing advertising, and

TV-attitudes factors 2, 3 (planning viewing), & 6 (heavy TV-use). Similarly, work values were related to owning a TV set, and TV-worldview factors 2 & 3 (i.e. enjoying foreign programmes); and order/stability values with TV-worldview factor 2. On the post-materialist side, freedom/ideal society values were not related to any TV indicators but were predicted by weekly magazine reading time. Eco/defence/people/cities values were related to TV-attitudes factors 2 & 6, plus total TV-viewing time, total drama viewing time, and watching advertising. Finally, civil/scientific values were predicted by TV-worldview factor 1.

More generally, family values also manifested significant relationships with TV-viewing: namely, TV-attitudes factors 4 (belief that TV changes values) & 6 (amount on viewing), TV-worldview factor 3 and TV-reality factors 1 (TV presents reality and how people really are) & 5 (the converse), as well as with watching advertising. Meanwhile, happiness/fulfilled values were predicted by TV-worldview factor 1 and TV-reality factor 4, and freedom/control values by TV-worldview factor 1 and watching advertising. In addition, the values attached to TV-use itself manifested a number of significant relationships: TV-activity was predicted by TV-attitudes factors 2, 3, & 5 (e.g. 'I believe almost all I watch'), as well as by TV-worldview factor 2, and TV-reality factors 2 (TV characters are the same in real life & 6. Finally, TV-effects values were predicted by TV-worldview factor 3, TV-reality factors 1 & 6, and watching advertising.

An important caveat to the summary presented above, however, it should be remembered that some background variables mediated these relationships. Thus, age was significantly positively related to pleasure/excitement, tradition, personality, being intellectual, support/responsibility, eco/defence/people/cities, and freedom/ideal society values, and negatively related to family values. Similarly, gender was related to support/responsibility, freedom/ideal society, and eco/defence/people/cities values. Finally, level of education predicted happy/fulfilment and freedom/ideal society values while household income predicted being intellectual and happy/fulfilment values.

9. 6 How can TV be used to promote the transmission of personal values in Zambia?

The final research question was whether the media could be employed as a tool for the transmission of personal values in Zambia. As we have seen, some respondents believed that TV programmes influence the importance viewers attach to values and that heavy viewers tend to accept certain values. In the Focus group discussions there were some interesting and positive contributions with regard to possible ways in which this potential could be consciously employed to facilitate desired value change. For example, participant 21 (male, retired army officer, aged 61) summed up the discussion in his group:

“What I think from this discussion I fathered is that, one, you cannot control the media that media has come here to stay and it has got some positive influence and also so negative influence. We have to look as a Church as family where do we get direction, where do we get proper influence to bear on our children, on our families, on our society. So it’s very cardinal that we become also aggressive as for instance the Catholics who are in the media so that we can also have an impact in the world because the viewers out there. It’s a free world and people can get any material. So we must be concerned that we propagate the proper material which has got Catholic values to the world (rather) than just sit back and maybe condemn the others...”

Explicitly expressing the wish for a Catholic Church TV station, Participant 16 (male, retired teacher, aged 75) stated:

“I would wish to start with if Catholics had their own television station because then they would be airing programmes that befits Catholics but because we depend on other people’s station, we have no control over them but my wish is if Lumen programme that was aired by the Catholics could continue with more programmes of that nature as Catholics we will learn a lot...”

Others supporting the resumption of broadcasting by Lumen Programme and the establishment of a Catholic TV station were Participants 6 and 7. Participant 6 (male, retired Teacher, aged 68) argued his point thus:

“Yes, lumen 2000 very spiritual development there, there is quite a lot even what the church is doing in terms of education, in terms of healing... It’s our wish and prayer that ... we have a catholic television because if we have something were we can switch on because once a week is nothing but we need more that we really most of us enjoy that programme”.

while participant 7 (Female, Retired Teacher, Aged 62) said,

“I concur with what Participant 6 has said and I nearly pointed out to say that we need such programmes on our church TV so that little by little the even the youths will have interest in watching and learning of the Church or the way God wants us to live so as Participant 5

pointed out earlier... Our youths or our children are learning things negatively and they don't see the evil of certain things that certain dances relate to something else because those who watch they go and practise maybe what they were seeing on the TV but coming up with a church TV it will help not only the youths but even us adults. So I would very much love to in the long run that we have a station of our own that our youths and everybody will benefit spiritually and morally”.

Adding her voice to the issue of using the media as a tool for the transmission of personal values, Participant 5 (female, school director, aged 64) stressed the promotion of Catholic values and reminded others that the media in a Christian Nation were supposed to promote spiritual values, emphasizing that:

“As Catholics in Zambia or as Zambians we have got our own values, cultural values and if those like now sometimes you see them on programmes like *chitombetombe* (Bemba local TV weekly programme). You know they...bring out the cultural values and then in all languages we have got you know programmes like *chitombetombe*. Those are very good at least they come out of what it used to be and what it should be and why we should follow those values. They show us whatever they are told like stories. They should be a moral ending. And if they can even come up with such programmes to show the children how it was you know. Things just change but even those in the past they used to have bad values which not values sorry. They used to have things which were not very good and people pointed out and were even in stories ... You should also have time to pray and remember foreign televisions some have got prayer time. I mean at the same time if it is saying of mass, saying of prayers praying with the family and they are telling them the importance of morning prayers, midday prayers, of evening prayers and of novenas like my sons there said. They are very important and if we should use the media as a Christian nation to impart those values to our children in our cultural values in our spiritual values. And then in society we have got the, we know we can choose what is good and what is bad. And if it is not good, we tell the family. They should also be able to understand why ...”

The call for the establishment of a Catholic Church TV channel has been loud for some years. After a long, patient wait the Zambia Episcopal Conference (ZEC) has finally received a Licence to establish a Catholic TV station reaching the whole country. However, this huge, long awaited, project has still to be implemented and it is hoped that the results of this study regarding television's role in the transmission of personal values will be a humble contribution to its realization.

9.7 New social trends emerging in Zambia as a result of media use

The central hypothesis of cultivation theory is that heavy viewing of television will be associated with an increased propensity to hold specific and distinct conceptions of reality congruent with the

most consistent and persuasive images and values of the medium (Shanahan and Morgan, 1999). The results of this exploratory study support the hypothesis that TV cultivation is taking place in Zambia. The evidence was not only strong in the survey responses - the focus group discussions with Zambian Catholics, too, revealed that TV programmes were clearly perceived by some as being responsible for value changes.

Specifically, the findings of this study indicate that a number of new social trends are emerging. The first relates to gender, marriage and family life. According to Scharrer (2012:81),

“TV is one of the most influential socialisation agents of the modern era, informing its viewers through stories told in programming and advertising of cultural norms, beliefs, and expectations. Although TV has many stories to tell, one of its most vocal is gender. Viewing the men and women and boys and girls who appear on TV – what they say, what they do, what they look like, and how they interact – shapes audience members’ views of gender roles and their conceptions of themselves and others”.

In this study examples were found of how gender roles are changing fast in Zambia and that these changes could, to some extent, be attributed to television. The first is that the fact that Nigerian films were found to be popular among young, less educated women. These films have simple, popular plots featuring love affairs, affluent life-styles, and traditional cultural elements like witchcraft, the use of juju, and traditional and modern marriage arrangements. Many Zambian less educated women appear to identify with the issues their Nigerian counterparts are dealing with. As Oluyiknka (2008:14) noted, “Issues of identity, preservation of cultural heritage and resistance of dominant western influence are clear factors contributing to the success of this industry.” Similarly, in another study, Azeez (2010) explained how the audience perceives the portrayal of women in Nigerian home video films, concluding that

“Nigerian audiences, particularly female viewers, perceive, receive and interpret the images or representations of women in Nigerian home video films differently. While men and less educated women interpret the representations in conformist manner, having the preferred meanings of the ideological meanings embedded in the representation, educated women interpret the representation ‘oppositionally’ and ‘agitatively’. In other words, they rework the meanings, and reworking is not only a form of remaking to gain pleasure from films, but to also to effect a change in their negative representations” (Azeez, 2010:206-207).

Studies such as this have shown that marriage is very important to young, less educated Zambian women. For a lowly educated woman whose chances of getting a job later, let alone a well-paying one are equal to zero, marriage becomes an important hope for the future. Conversely, there is a trend for highly educated Zambian women to see career development as more important than marriage, resulting in a tendency to postpone having children in order to meet career goals. These developments can be linked to the changing roles women play in TV movies or dramas. Taylor (2005) referred to this as the celebration of the opening up of women's roles by showing them not only in home situations but also the benefits and costs of careerism. Nowadays, it is common for women to be the central protagonists of big movies and TV-dramas. Moreover, these portrayals can be linked to the tendency of more highly educated Zambian women to delay marriage and child bearing, as well as to the rising rate of divorce and the trend to opt for single motherhood and female headed families.

Another aspect of cultivation illustrated by this study is changing perceptions of the concept of the family. Just as TV sitcoms in the post-war USA endorsed "middle classness" and portrayed the nuclear family as the friendly broker between the individual and wider economic and normative social institutions (Taylor 1989), there is evidence that the long standing African tradition of extended families and a large number of children is slowly being eroded, giving way to smaller families. Today much of TV content presents the ideal family as a small nuclear family with few children and this study found evidence that many viewers believe that this TV model of the family is the one to follow.

As was noted in Chapter 1, an important refinement of cultivation theory is that between "first" and "second" order cultivation. Roughly speaking, first order cultivation refers to effects on viewers' perceptions of specific demographic features of society such as the proportion of men and women in particular occupations or the frequency with which crime is committed by different ethnic groups, while second order cultivation deals more with the effects of TV on viewers' value systems and world views. While this distinction is of central importance to many aspects of TV

cultivation analysis, since this study was concerned primarily with second-order cultivation (i.e. changes in values) it was not specifically taken up in the analyses conducted.

While not the focus of this study it seems likely that contemporary developments in the use of smart phones and computers will exacerbate the growing subjective sense of individualism and isolation. As McDonnell (2014) noted in his study on family and media, these means of communication can be real impediments to dialogue among family members and if they are not controlled the result can be breakdown and alienation within a family as more and more forms of interpersonal communication are replaced by ones based on technological communication and virtual relationships. Even in Zambia it is easy nowadays to find family members or friends who communicate more by mobile phone texts or through Facebook and other social media than face-to-face. Instead of visiting friends or talking to them personally, young people in general, and young women in particular, increasingly tend to prefer virtual chatting with family members and friends. Connected to this virtual chatting is a new concept of “friendship” whereby media users have hundreds of friends on Facebook and other social media with whom they chat and share about things and their lives but few in ‘real’ life. As McDonnell (2014) notes, these contemporary media-based changes in family life present challenges to parents,

“While families are learning how best to assimilate all these media technologies, the media themselves are offering a running commentary on the state of family life. TV soap operas, dramas, comedies, reality shows, films, news stories, pop songs, even Facebook, and Twitter, all convey ideas and images of families and family relationships. The portrayal of families and family ideals is changing to reflect shifting attitudes and practice. This content creates the imaginative environment for both parents and children. The challenge for parents, in particular, is twofold: to help their children find high quality enriching content and to help them to become digitally media literate” (McDonnell, 2014:5).

A final trend to be noted here is the location the TV set (and other media) in the home. As Glick and Levy (2005:32) noted,

“Our studies show also that viewers are inclined to think of TV in new relationships to other values, activities, and style of living. One developing trend that reflects this modification in attitudes is a shifting of the TV set from the living room to the family room, the recreation room, or the bedroom. This is more pronounced among those of higher status, upper middle class owners but it by no means restricted to these people; sets are being moved from the home’s public and prominently displayed locations to its more private, casual, utilitarian, and convenient parts”.

It will be interesting to see what the next location the TV set (and other media) will be. For example TV has already entered places where one might least expect it. I was shocked one day to hear three nuns from a nunnery in Tanzania who were visiting Nairobi asking us to switch on the TV because their soap opera was about to begin. We had kept the TV off in respect for them thinking that they do not watch TV in the nunnery. We were wrong because the TV had long been there and there were avid soap opera fans among the nuns.

9.8 Final Remarks

This dissertation applied combined quantitative and qualitative methodologies to explore the heuristic value of applying cultivation theory in order to account for observed changing values in Zambia. The results indicate that, to some extent at least, contemporary social changes in the country can be attributed, or at least linked, to the influence of television. The total amount of TV watched as well as the amount of time spent with specific genres like TV-drama and foreign films were clearly related to various value dimensions, although it should be repeated that these relationships were sometimes mediated by socio-demographic factors such as age, gender, and level of education. Moreover, various aspects of the relationship between TV-viewing and social change were clearly perceived by some respondents.

Another conclusion from this study is that some respondents believed that TV could be a good tool to promote the transmission of personal values in Zambia. The repeated calls by participants in the focus groups for the establishment of a Catholic TV channel in Zambia were accompanied by the belief that good programmes were needed to impart desired values. Moreover, there was agreement that it is not enough merely to condemn TV for undesired changes but that, instead, the Catholic Church in Zambia should actively participate in the media much more than it has done in the past. Since the Catholic Church has already been granted the TV licence to start its own station, efforts should be made to begin implementing this enormous project and to ensure that good quality

programmes will be produced to cultivate Zambian people's personal values into Christian values. Indeed, through the TV, the Catholic Church in Zambia can make real Pope Francis' invitation of the media to help "people feel closer", build sense of unity of the human family by inspiring solidarity and efforts to ensure a more dignified life for all.

Given its exploratory nature and limited focus, this study obviously suffers from a number of serious limitations. First, by focusing on the medium of television other media which contribute to the cultivation of personal values were neglected. In the rapidly changing contemporary media environment, over the whole world the digital media increasingly play an important role in people's lives (especially among young people) and future studies will need to include these media if a full picture of the media's effect on values is to be possible. Second, since the deliberate decision was made from the beginning of the research project to focus only TV's relationship with personal values in among Catholics in Zambia, the extrapolation of these findings to other segments of society should be made with the greatest caution.

The rapid development of information communication technology (ICT) some of which are not linked directly to TV will continue to make the media landscape in Zambia complex. One has to only look at the rate of spread and complexity of social media giants like Google, Facebook and Twitter to appreciate the difficult to foretell the kind of media environment Zambians will enjoy considering that these platforms are getting widely used to transmit truths and news while at the same time can be means for harassment and intimidation of individual users. In a country where there are many media outlets owned by government and privately both electronic and online, issues of bias in coverage and transmission of the truth can be compromised by whoever wants the truth manipulated in a certain direction. Media owners also have their interests in the news and the truth contained in the message broadcasted to the various audiences in Zambia. Those who work for the various media need to be properly trained and to respect professional ethics. From time to time there are some indications that at times application of professional ethics lacks or that the government lack the mechanism for regulating the media outlets and content.

The digital migration being launched in June also creates a great potential for media expansion in Zambia. For example, experts talk of the many channels of TV or radio which one TV or radio frequency has. This means that there could be many media providers who can join the industry and hopefully offer alternative voices on various social issues in Zambia. Whether this potential will be utilised fully for the benefit of both the media users and owners remains to be studied.

Various media existing in Zambia need to be called upon to play an active role in growing awareness or campaigns being carried out against issues like child marriage. There is no doubt that if anti-child marriage messages were carried out all media types in Africa would bring about some kind of changes in the values people will embrace. For example, messages like one by Memory Banda, an 18 years old Malawian, below on anti-early marriage cannot fail to impact change of values if broadcasted or programmed on many popular media:

“Marriage is often the end for girls like me. But if our leaders invest in us and give us the chance to be educated, we will become women who create a better society for everyone”
(Africa Review, April 2015, 4).

The contact repeating of such and similar messages can surely cultivate many parents to consider keeping girls in school in many African rural areas. This is one of the area in which various media can play active role and influence value changes in Zambia in the near future.

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Appendix 1: Research Questionnaire Copy

KATHOLIEKE UNIVERSITEIT LEUVEN

FACULTY OF SOCIAL SCIENCES

LEUVEN SCHOOL OF MASS COMMUNICATION



**TELEVISION AND THE CULTIVATION OF PERSONAL VALUES
AMONG CATHOLICS IN ZAMBIA SURVEY**

IMPORTANT! – Please read the following before beginning the survey:

When completing the survey, please answer each question fully, carefully, and honestly. Please, do not accept or request input from others when completing this survey. We are interested in YOUR feelings and opinions. Finally, if you have any question about the survey, raise your hand.

THIS SURVEY WILL BE KEPT STRICTLY CONFIDENTIAL AND WILL BE USED FOR ACADEMIC RESEARCH PURPOSES ONLY

Television, Media Ownership and Usage

I. In the first section we are interested in people's media ownership by the people. Please answer the questions honestly and according to the instructions. The information you will provide will be strictly used for academic purposes.

1. Look at the list of various household media below and tick which medium you have in your house.

- | | |
|------------------------------------|------------------------------|
| (a) Television set _____ | (b) Radio set _____ |
| (c) VCR Player _____ | (d) DVD Player _____ |
| (e) Phonograph/Record Player _____ | (f) Computer _____ |
| (g) Internet Connection _____ | (h) Walkman/MP3 Player _____ |

2. Which of the media on the list above do you use most? _____

3. Which of these household media is your favourite? _____

4. How many television sets do you have in your house? _____

5. How many radio sets do you have in your house? _____

II. In this section we are interested in your television viewing habits. Please indicate how you agree or disagree with each of the following statements by circling the appropriate number on the scale to the right. 1 = Strongly Disagree, 2 = Disagree, 3 = Somewhat Disagree, 4 = Neutral or Not Sure, 5 = Somewhat Agree, 6 = Agree, 7 = Strongly Agree.

- | | Strongly
Disagree | | | | | | | Strongly
Agree |
|--|----------------------|---|---|---|---|---|---|-------------------|
| 1. I watch less television than most people I know..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 2. When I watch television, I often miss what is happening
in the programme when I watch television..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 3. I plan my time so I do not miss a favourite television
programme..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 4. My mind often wanders when I watch television..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 5. I often make arrangements to record a programme so I
do not miss a favourite television programme..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 6. I think what I watch on television gives a ready
inclination to change values in my life..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 7. I have to admit, I watch a lot of television..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |

	Strongly Disagree						Strongly Agree
8. I believe almost all I watch in the TV programmes I watch.....	1	2	3	4	5	6	7
9. I hardly ever watch television.....	1	2	3	4	5	6	7
10. I am often thinking about something else when I am watching television.....	1	2	3	4	5	6	7
11. If I do not watch my favourite television programmes, I try to find someone to update me about it.....	1	2	3	4	5	6	7
12. I often watch television at weekends.....	1	2	3	4	5	6	7
13. The television programmes I watch influence the importance I attach to specific personal values.....	1	2	3	4	5	6	7
14. I cancel other plans in order to watch television.....	1	2	3	4	5	6	7
15. The programmes I watch on television shape my way of looking at life and things.....	1	2	3	4	5	6	7
16. I spend time watching television almost every day.....	1	2	3	4	5	6	7
17. I think a person who watches a lot of TV is influenced by the television to accept certain personal values.....	1	2	3	4	5	6	7
18. I look forward to watching a favourite TV programme.	1	2	3	4	5	6	7
19. I believe television can be used to pass on personal values among Catholics.....	1	2	3	4	5	6	7
20. TV programmes show me that happiness is important...	1	2	3	4	5	6	7
21. One of the first things I do when home is turn on TV...	1	2	3	4	5	6	7
22. I believe television programmes create a model of the ideal family in those who watch a lot of television.....	1	2	3	4	5	6	7
23. TV programmes show you how to be rich and happy...	1	2	3	4	5	6	7
24. I pay close attention to what I watch on television so that I can live like the people I see in the programmes...	1	2	3	4	5	6	7

III. For the following questions please indicate how often you use various types of media.

1. Thinking back carefully, how long did you watch **TV yesterday**?..._____hours _____Minutes
2. How long do you watch **Television** on an average **Saturday**?....._____hours _____Minutes
3. How long do you watch **Television** on an average **Sunday**?_____hours _____Minutes
4. How much time **per day**, on average, do you spend listening to **radio**? _____hours
_____Minutes
4. On average, how much time **per week** do you spend reading the **newspaper(s)**? _____hours
_____Minutes
5. On average, how much time **per week** do you spend reading **magazines**? _____hours
_____Minutes
6. On average, how much time **per week** do you spend on the internet? _____hours _____Minutes
7. On average, how much time **per week** do you spend watching cinema? _____hours _____Minutes
8. On average, how much time **per week** do you spend playing computer games? _____hours
_____Minutes
- 9.(a) Now please indicate how many hours of television you watch in the **average week, including weekends**, for each of the following categories.
 1. Daytime Soap Operas (e.g. Kabana, Isidigo, Generations, etc.)....._____hours per week
 2. Evening Soap Operas (e.g. Kabana, Isidigo, Generations, women of Lorenzo, Brothers, Bold & Beautiful etc.)..... _____hours per week
 3. News (Main News, News Hour, News Brief, Digital satellite TV News)..._____hours per week
 4. News Magazine (e.g. Focus, Newline, Good Morning Zambia, Events of the week, The Reporter, etc.)..... _____hours per week
 6. Sports (African football, European Champions League, Wrestling, etc)....._____hours per week
 7. Television Movies (Saturday Movie or Midweek Movie)_____hours per week
 8. Situation Comedies (e.g. Friends, The Simpsons, Kabova, etc.)....._____hours per week
 9. Police Dramas (e.g. NYPD, Law & Order, NCIS, etc.)....._____hours per week

10. Medical Dramas (e.g. ER, Chicago Hope, etc.)....._____hours per week
11. Law Dramas (e.g. Philly, Judging Amy, The Practice, etc.)....._____hours per week
12. Local Dramas (e.g. Banja, Kabova, Shimaini, etc.)....._____hours per week
13. Other Dramas (e.g. Alias, Once and Again, etc.)....._____hours per week
14. Reality Shows (e.g. Survivor, Temptation Island, Big Brother, etc.)...._____hours per week
15. Late Nite Shows (e.g., Matter@ Hand, Hot Issues, Straight Talk Africa)..._____hours per week
16. Daytime Talk Shows (e.g. Oprah, Tyra Banks, Breakfast Shows,
Larry King Live)....._____hours per week
17. Game Shows (e.g. Wheel of Fortune, Jeopardy, Zambia Lotto)....._____hours per week
18. Music shows (e.g. American Idol, African Idol, Sound Arcades,
Gospel Beat,)....._____hours per week
19. Cartoons Programmes (The Simpsons, etc.)....._____hours per week
20. Religious Programmes (Hour of Blessing, Enerst Angely, Joyce mayer)...._____hours per week
21. Educational Programmes (e.g. IQ, Technology Today, Animalia, etc)..._____hours per week
22. Cross-over to International News Channels (CNN, BBC, Aljazera)...._____hours per week
23. Business Programmes (e.g. Business Guide, Business Africa, Cash Call).._____hours per week
24. Local language programmes (e.g. Bemba, Kaonde, Lozi, Lunda,
Luvale, Nyanja and Tonga)_____hours per week
25. Documentaries (on various issues)....._____hours per week
26. Nigerian Movies on VCR or DVD....._____hours per week
27. Other movies on borrowed Library VHS Cassettes or DVDs....._____hours per week

Personal Values

- I. In this section we are interested in your opinions about human values and values systems. There are no right or wrong answers. The best answer is your own personal opinion.**

(a) Below is a list of 18 values in alphabetical order. We are interested in finding out the importance of each of these values to you. Study the list carefully. Using the scale of 1 to 5, circle the number which best represents the importance you attach to each terminal personal value. 1= Very Important, 2= Quite Important, 3= Not Important, 4= Not quite Important, and 5= Not Very Important.

	Very Important to me			Not Very Important to me	
A PROSPEROUS LIFE (with a lot of comforts).....	1	2	3	4	5
AN EXCITING LIFE (a stimulating, active life).....	1	2	3	4	5
A SENSE OF ACCOMPLISHMENT (Lasting contribution).	1	2	3	4	5
A WORLD AT PEACE (free of war and conflict).....	1	2	3	4	5
A WORLD OF BEATY (beauty of nature and the arts).....	1	2	3	4	5
EQUALITY (brotherhood, equal opportunity for all).....	1	2	3	4	5
FAMILY SECURITY (taking care of loved ones).....	1	2	3	4	5
FREEDOM (independence, free choice).....	1	2	3	4	5
HAPPINES (contentedness).....	1	2	3	4	5
INNER HARMONY (freedom from inner conflict).....	1	2	3	4	5
MATURE LOVE (sexual and spiritual intimacy).....	1	2	3	4	5
NATIONAL SECURITY (protection from attack).....	1	2	3	4	5
PLEASURE (an enjoyable, leisurely life).....	1	2	3	4	5
SALVATION (saved, eternal life).....	1	2	3	4	5
SELF-RESPECT (self-esteem).....	1	2	3	4	5
SOCIAL RECOGNITION (respect, admiration).....	1	2	3	4	5
TRUE FRIENDSHIP (close companionship).....	1	2	3	4	5

WISDOM (a mature understanding of life)..... 1 2 3 4 5

(b) We have another list of 18 values written in the alphabetical order. We are interested in finding out the importance of each of these values to you. Study the list carefully. Using the scale of 1 to 5, circle the number which best represents the importance you attach to each value. 1= Very Important, 2= Quite Important, 3= Not Important, 4= Not quite Important, and 5= Not Very Important.

	Very Important to me		Not Very Important to me		
AMBITIOUS (hard-working, aspiring).....	1	2	3	4	5
BROADMINDED (open-minded).....	1	2	3	4	5
CAPABLE (competent, effective).....	1	2	3	4	5
CHEERFUL (light-hearted, joyful).....	1	2	3	4	5
CLEAN (neat, tidy).....	1	2	3	4	5
COURAGEOUS (standing up for your beliefs).....	1	2	3	4	5
FORGIVING (willing to pardon others).....	1	2	3	4	5
HELPFUL (working for the welfare of others).....	1	2	3	4	5
HONEST (sincere, truthful).....	1	2	3	4	5
IMAGINATIVE (daring, creative).....	1	2	3	4	5
INDEPENDENT (self-reliant, self-sufficient).....	1	2	3	4	5
INTELLECTUAL (intelligent, reflective).....	1	2	3	4	5
LOGICAL (consistent, rational).....	1	2	3	4	5
LOVING (affectionate, tender).....	1	2	3	4	5
OBEDIENT (dutiful, respectful).....	1	2	3	4	5
POLITE (courteous, well-mannered).....	1	2	3	4	5
RESPONSIBLE (dependable, reliable).....	1	2	3	4	5

SELF-CONTROLLED (restrained, self-disciplined)..... 1 2 3 4 5

II. Now we want you tell us want you think about other personal values reflected in the statements you will find below. Please circle the number which indicates how you agree with the statement. 1 = Strongly Disagree, 2 = Disagree, 3 = Somewhat Disagree, 4 = Neutral or Not Sure, 5 = Somewhat Agree, 6 = Agree, 7 = Strongly Agree.

- | | Strongly | | Strongly | | | | | | | |
|--|----------|---|----------|----------|---|---|---|--|-------|--|
| | | | | Disagree | | | | | Agree | |
| 1. I feel I have completely free choice and control over the way my life turns out. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | |
| 2. An ideal family size for me is one where there are seven or more children..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | |
| 3. I am proud to be a Zambian..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | |
| 4. A man has to have a child in order to feel fulfilled in his life..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | |
| 5. For one to be happy, one needs a lot of material things.. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | |
| 6. I feel parents have complete free choice and control over the way the lives of their children turn out..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | |
| 7. Long exposure to TV creates an inclination to personal values approved by popular television stars... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | |
| 8. A nuclear family is better than an extended family..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | |
| 9. The television is a good medium for transmitting personal values in Zambia..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | |
| 10. When I get together with friends we frequently discuss political matters..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | |
| 11. When I get together with friends we often talk about the different television programmes..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | |
| 12. Watching a lot of TV influences the importance people who watch a lot of TV attach to specific personal values.. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | |
| 13. A child needs a family with both a father and a mother to grow up happily..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | |

14. My family activities are determined by the television

programmes showing that day/night.....	1	2	3	4	5	6	7
	Strongly			Strongly			
	Disagree			Agree			

15. When popular television programmes are showing,

it is alright for each one to eat-in-front-of the television

instead of eating together as a family.....	1	2	3	4	5	6	7
---	---	---	---	---	---	---	---

16. A woman has to have a child in order to be fulfilled

in her life.....	1	2	3	4	5	6	7
------------------	---	---	---	---	---	---	---

17. I think one should not have duty to respect and

love parents who have not earned it by their

behaviour and attitudes to their children.....	1	2	3	4	5	6	7
--	---	---	---	---	---	---	---

18. God is important in my life.....	1	2	3	4	5	6	7
--------------------------------------	---	---	---	---	---	---	---

19. I feel children should have complete freedom to

choose who should be their future husband/wife.....	1	2	3	4	5	6	7
---	---	---	---	---	---	---	---

20. I like most television programmes which show

foreign ways of life.....	1	2	3	4	5	6	7
---------------------------	---	---	---	---	---	---	---

Materialists and Postmaterialist Values

(I) Nowadays there is a lot of talk about what this country should aim at in the next 10 years. On the list below are some goals which could be given top priority in Zambia. Would you please say which one of these you, yourself, consider the most important priority? Using the scale of 1 to 5, circle the number which best represents the importance you attach to each goal. 1= Very Important, 2= Quite Important, 3= Not Important, 4= Not quite Important, and 5= Not Very Important.

	Very Important			Not Very Important
	to me			to me
1. Maintaining a high level of economic growth.....	1	2	3	4 5
2. Making sure this country has strong defence forces...	1	2	3	4 5
3. Seeing to it that people have a say about how things				
are done at their jobs and in their communities.....	1	2	3	4 5

4. Trying to make our cities and rural areas beautiful... 1 2 3 4 5

II. If you had to choose, which of the goals on the list below would you say is the most important? Using the scale of 1 to 5, circle the number which best represents the importance you attach to each goal. 1= Very Important, 2= Quite Important, 3= Not Important, 4= Not quite Important, and 5= Not Very Important.

	Very Important to me				Not Very Important to me
5. Maintaining order in the nation.....	1	2	3	4	5
6. Giving people more say in important government decisions.....	1	2	3	4	5
7. Fighting raising prices.....	1	2	3	4	5
8. Protecting freedom of speech.....	1	2	3	4	5

III. Find another list of goals below. In your opinion, which of these is the most important one? Using the scale of 1 to 5, circle the number which best represents the importance you attach to each goal. 1= Very Important, 2= Quite Important, 3= Not Important, 4= Not quite Important, and 5= Not Very Important.

	Very Important to me				Not Very Important to me
9. A stable economy.....	1	2	3	4	5
10. Progress toward a less impersonal and more human society.....	1	2	3	4	5
11. The fight against crime.....	1	2	3	4	5
12. Progress toward a society in which ideas count more than money	1	2	3	4	5
13. Promote jobs allowing more free time.....	1	2	3	4	5
14. Promote policies that favour higher salary for employee.1	2	3	4	5	
15. Choose a job more for higher salary than higher number of people it serves.....	1	2	3	4	5

IV. We are now interested to know how you feel about the statements below. We want to know how you agree with these statements on some related issues. Please circle the number which indicates how you agree with each statement. 1 = Strongly Disagree, 2 = Disagree, 3 = Somewhat Disagree, 4 = Neutral or Not Sure, 5 = Somewhat Agree, 6 = Agree, 7 = Strongly Agree.

- | | Strongly
Disagree | | | | | | | Strongly
Agree |
|--|----------------------|---|---|---|---|---|---|-------------------|
| 1. I think the state should take more responsibility
to ensure that everyone is provided for..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 2. I think there should be less emphasis on money and
material possession..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 3. I think there should be more emphasis on development
technology..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 4. I think there should be greater respect for authority..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 5. I would support an Ecology movement or nature
protection..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 6. I have participated in at least one civil rights
demonstration | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 7. I feel that the responses I gave above are true | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 8. I think that in the long run the scientific advances
we are making will harm humankind..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 9. I am sympathetic with the aims of civil rights groups... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 10. Right now I feel satisfied with the importance I gave | | | | | | | | |

to the statements above..... 1 2 3 4 5 6 7

V. This section deals with materialist values and advertising on television. We want to know how you agree with the statements on related issues. Please circle the number which indicates how you agree with each statement. 1 = Strongly Disagree, 2 = Disagree, 3 = Somewhat Disagree, 4 = Neutral or Not Sure, 5 = Somewhat Agree, 6 = Agree, 7 = Strongly Agree.

	Strongly Disagree				Strongly Agree		
1. I watch a lot of television advertisements.....	1	2	3	4	5	6	7
2. I pay attention to adverts on TV because they are very important for me.....	1	2	3	4	5	6	7
3. I watch TV advertisements but I do not like them.....	1	2	3	4	5	6	7
4. I do not watch television advertisements.....	1	2	3	4	5	6	7
5. I like watching television advertisements.....	1	2	3	4	5	6	7

Beliefs and Opinions

In this section we are interested in knowing your thoughts about your life and how satisfied you are. Please, tell us how much you agree or disagree with each of the following statements by circling the appropriate numbers on the scales provided. 1 = Strongly Disagree, 2 = Disagree, 3 = Somewhat Disagree, 4 = Neutral or Not Sure, 5 = Somewhat Agree, 6 = Agree, 7 = Strongly Agree.

	Strongly Disagree				Strongly Agree		
1. In most ways my life is almost perfect (no problems)....	1	2	3	4	5	6	7
2. If I could live my life over, I would change almost nothing.....	1	2	3	4	5	6	7
3. I am satisfied with my life.....	1	2	3	4	5	6	7
4. So far, I have gotten the important things I want in life...	1	2	3	4	5	6	7
5. The conditions of my life are excellent (high standard of							

living with all that a person can long for in life) 1 2 3 4 5 6 7

Change in the Perception of Reality and Views

I. In this part we are interested in your change of perception or thoughts, and other related issues. Please circle the number which indicates how you agree with each statement. 1 = Strongly Disagree, 2 = Disagree, 3 = Somewhat Disagree, 4 = Neutral or Not Sure, 5 = Somewhat Agree, 6 = Agree, 7 = Strongly Agree.

	Strongly Disagree						Strongly Agree
1. Nowadays, I enjoy more watching foreign television programmes.....	1	2	3	4	5	6	7
2. We used to have more time for family chatting in the evening than before we got a television set.....	1	2	3	4	5	6	7
3. I think the world is more friendly and peaceful now.....	1	2	3	4	5	6	7
4. Nowadays, I do not value children as I used to do before I started watching television.....	1	2	3	4	5	6	7
5. Before I started watching a lot of TV, I did not realise how much violence and crimes there was in the world.	1	2	3	4	5	6	7
6. Before I used to watch more local TV programmes.....	1	2	3	4	5	6	7
7. Children used to respect elders more than nowadays.....	1	2	3	4	5	6	7
8. Since I started watching TV, I think there are more more divorce cases than before.....	1	2	3	4	5	6	7
9. I used to think men needed more freedom than women...	1	2	3	4	5	6	7
10. I think that being a good person is more important than having a lot of money, many cars and a lot of food.....	1	2	3	4	5	6	7

II. Perception of Television Affinity and Reality: In this section we are interested in your attitude to television use and your perception of its reality. For each statement below, please circle the number which best expresses your feelings. 1 = Strongly Disagree, 2 = Disagree, 3 = Somewhat Disagree, 4 = Neutral or Not Sure, 5 = Somewhat Agree, 6 = Agree, 7 = Strongly Agree.

	Strongly Disagree				Strongly Agree		
1. Watching TV is one of the more important things I do each day.....	1	2	3	4	5	6	7
2. Television presents things as they really are in life....	1	2	3	4	5	6	7
3. Television does not show life as it really is.....	1	2	3	4	5	6	7
4. The people I see playing parts on TV are just like their characters when they are in real life.....	1	2	3	4	5	6	7
5. The people who act in TV shows about families probably behave the same way in their real lives.....	1	2	3	4	5	6	7
6. Television lets me really see how other people live....	1	2	3	4	5	6	7
7. The people who are funny as characters in comedy shows are probably very funny in their real lives.....	1	2	3	4	5	6	7
8. I feel I can learn a lot about people by watching TV...	1	2	3	4	5	6	7
9. There are few characters in TV shows that I would like to be more like.....	1	2	3	4	5	6	7
10. If the Television set was not working, I would really miss it.....	1	2	3	4	5	6	7
11. Mainza Chipenzi who plays Jason Kabanana on Zambia National Broadcasting Corporation (ZNBC) TV's Kabanana Drama probably acts in real life the way Jason Kabanana does on TV show.....	1	2	3	4	5	6	7
12. TV lets me see what happens in other places as if I							

were really there.....	1	2	3	4	5	6	7
	Strongly					Strongly	
	Disagree					Agree	
13. David Phetoe who plays Paul Maroka in Generations							
TV show probably acts in real life the same as Paul							
Maroka does on the TV show.....	1	2	3	4	5	6	7
14. I would feel lost without television to watch.....	1	2	3	4	5	6	7
15. The things that happen in real life to Mainza Chipenzi							
in real life are probably the same as the things that							
happen to his character (Jason Kabanana) on Kabanana							
TV Drama show.....	1	2	3	4	5	6	7
16. I could easily do without watching TV for several days.	1	2	3	4	5	6	7
17. The things that happen to David Phetoe in real life are							
are probably the same as the things that happen to his							
character Paul Maroka in Generations TV show.....	1	2	3	4	5	6	7
18. There are some characters on TV shows that I admire.	1	2	3	4	5	6	7
19. I know someone in real life like Matongo on Kabanana							
TV Drama.....	1	2	3	4	5	6	7
20. I know someone in real life like the father (Eric							
Forester) on Bold & Beautiful TV show.....	1	2	3	4	5	6	7
21. Watching TV is very important in my life.....	1	2	3	4	5	6	7
22. In Kabanana TV Drama, the father is like someone							
I know in my life.....	1	2	3	4	5	6	7
23. If I see something on TV, I cannot be sure it really is							
that way.....	1	2	3	4	5	6	7
24. On the TV Comedy Show, Friends, Joey Tribbianni							
is like someone I know in my life.....	1	2	3	4	5	6	7
25. I get useful ideas about how I should act around my							
friends and family by watching characters on situation							

comedies..... 1 2 3 4 5 6 7

Background Information

In this section we need to ask you some standard personal characteristics information. This information will never be made public, and is collected solely for research purposes.

1. What is your age? _____
2. What is your gender? Tick the one which applies to you. _____Male _____Female
3. Where is your place of birth? Tick the one which applies to you. _____Rural _____Urban
4. Where do you live now? Tick the one which applies to you. _____Rural _____Urban
5. What is ethnic heritage? Tick the one which applies to you below.

_____Zambian African _____Zambian European _____European

_____African from another country _____Asian Zambian

_____Other, explain_____
6. What is your educational level? Tick the one which applies to you below.

_____Junior Secondary School _____Senior Secondary school

_____College Diploma _____University Degree

_____TEVETA approved Institutions _____Other, explain_____
7. What is your father's educational level? Tick the one which applies to you below.

_____Junior Secondary School _____Senior Secondary school

_____College Diploma _____University Degree

_____TEVETA approved Institutions _____Other, explain_____
8. What is your mother's educational level? Tick the one which applies to you below.

_____Junior Secondary School _____Senior Secondary school

_____College Diploma _____University Degree

_____TEVETA Approved Institution _____Other, explain_____

9. What is your occupation? (Be as specific as possible.)_____

10. What is the approximate monthly household income of your family? Tick the one which applies to you below.

Less than K100, 000 _____

K100, 001 to K200, 000, _____

K200, 001 to K300, 000 _____

K300, 001 to K400, 000 _____

K400, 001 to K500, 000 _____

K500, 001 to K600, 000 _____

K600, 001 to K700, 000 _____

K700, 001 to K800, 000 _____

K800, 001 to K900, 000 _____

K900, 001 to K1, 000, 000 _____

K1, 000, 001 to K2, 000, 000 _____

K2, 000, 001 to K3, 000, 000 _____

K3, 000, 001 to K4, 000, 000 _____

K4, 000, 001 to K5, 000, 000 _____

Above K5, 000, 000 _____

Thank you for your help in this survey!

Appendix 2: Focus Group Discussion Questions Copy



KATHOLIEKE UNIVERSITEIT

LEUVEN

FOCUS GROUP SESSION QUESTIONS FOR DISCUSSION

1. How important are these values:
 - (a) Family
 - (b) Freedom
 - (c) Happiness
2. What is the importance of television for people, in Zambia, on:
 - (a) Family
 - (b) Freedom
 - (c) Happiness
3. How does watching television for many hours make people readily accept values promoted by television programmes? Explain your answer and give examples!
4. If you remember your family life before having television, what changed from the time your family got the television? Are these changes good or not?
5. How does watching television influence people in Zambia?
6. Does watching many hours of television lead to the acceptance of foreign values? Give examples!
7. How can media especially television in Zambia be a good means for transmission of personal values?
 - (a) Among people in Zambia
 - (b) Among Catholics in Zambia (Give some examples).

Appendix 3: Descriptive Data Tables

Table 2 Respondents' Age

	Frequency	Valid Percentage
Valid 18-29	316	39.9
30-39	198	25.0
40-54	178	22.5
55 and above	99	12.5
Total	791	100.0

Table 3 Respondents' Educational Level Recorded

	Frequency	Valid Percentage
Valid Other, Primary School Education Level or no formal education	49	6.1
Junior Secondary School Educational Level	45	5.6
Senior Secondary School Educational Level	183	22.7
TAVETA Approved Institution Certificate Educational Level	64	7.9
College Diploma Educational Level	296	36.7
University Degree Educational Level	169	21.0
Total	806	100.0

Table 4 Respondents' Occupation according to labour sectors

	Frequency	Valid Percentage
Valid Unclassified by labour sector (retired workers, housewives, not reporting any occupation)	90	10.9
Unemployed	29	3.5
Students	131	15.9
Workers not classified by occupation	87	10.7
Production and related workers, transport equipment operators and labourers	85	10.3
Agriculture, animal husbandry and forestry workers, fishermen and hunters	17	2.1
Services workers	16	1.9
Sales workers	16	1.9
Clerical and related workers	48	5.8
Administrative and managerial workers	13	1.6
Professional, technical and related workers	293	35.5
Total	825	100.0

Table 5 Respondents' Household Income

Currency in Euro (€: ZMK 6,431.37)		Frequency	Valid Percentage
Valid	= < 15.54	14	1.8
	15.54- 31.1	24	3.1
	31.1 – 46.64	20	2.6
	46.64 - 62.19	16	2.1
	62.19 - 77.74	30	3.9
	77.74 – 93.29	29	3.8
	93.29- 108.84	25	3.3
	108.84 – 124.39	25	3.3
	124.39 – 139.93	27	3.5
	139.93 – 155.49	89	11.6
	155.49 – 310.98	180	23.5
	310.98 – 466.46	87	11.3
	466.46 – 621.95	48	6.3
	621.95 – 777.44	42	5.5
	Above 777.44	111	14.5
Total		767	100.0

Table 6 Respondents' Household Income Recoded

Currency in Euro (€: ZMK 6,431.37)		Frequency	Valid Percentage
Valid	=< 15.54 - 108.84	157	20.5
	108.84- 155.488	141	18.4
	155.488- 310.976	181	23.6
	310.976- 621.952	135	17.6
	621.952 and above	153	19.9
Total		767	100.0

Table 7 Media Density

		Frequency	Valid Percentage
Valid	1	18	2.2
	2	52	6.4
	3	105	12.8
	4	140	17.1
	5	156	19.1
	6	161	19.7
	7	110	13.4
	8	51	6.2
	9	19	2.3
	10	6	.7
Total		818	100.0

Table 8 Number of Television sets owned

		Frequency	Valid Percentage
Valid	0	15	1.8
	1	385	47.4
	2	267	32.8
	3	97	11.9
	4	44	5.4
	5	4	.5
	6	1	.1
	Total	813	100.0

Table 9 Number of Radio Sets

		Frequency	Valid Percentage
Valid	0	33	4.1
	1	417	51.4
	2	216	26.6
	3	99	12.2
	4	35	4.3
	5	7	.9
	6	2	.2
	7	2	.2
	8	1	.1
	Total	812	100.0

Table 13 Daily Radio Listening Time

		Frequency	Valid Percentage
Valid	Does not Listen to Radio	74	9.2
	Listens to Radio for less than 1hour	135	16.7
	Listens to Radio from 1hour - 1.30hours	144	17.9
	Listens to Radio from 1.30hours - 2hours	86	10.7
	Listens to Radio from 2hours - 3hours	96	11.9
	Listens to Radio more than 3hours	271	33.6
	Total	806	100.0

Table 14 Average Weekly Newspaper Reading Time

	Frequency	Valid Percentage
Valid Did not read newspaper	111	13.9
Read newspaper from 1minute - 59minutes	232	29.0
Read newspaper from 1hour - 1hour 30minutes	144	18.0
Read newspaper from 1hour 30minutes - 2hours	65	8.1
Read newspaper from 2hours - 3hours	72	9.0
Read newspaper for more than 3hours	175	21.9
Total	799	100.0

Table 15 Average Weekly Magazine Reading Time

	Frequency	Valid Percentage
Valid Does not read magazines	288	36.1
Reads magazines from 1min - 59minutes	186	23.3
Reads magazines from 1hour - 1hourr 30minutes	140	17.6
Reads magazines from 1hour 30minutes - 2hours	55	6.9
Reads magazines from 2hours - 3hours	48	6.0
Reads magazines for than 3hours	80	10.0
Total	797	100.0

Table 16 Average weekly Internet surfing Time

	Frequency	Valid Percentage
Valid Did not surf on Internet	367	46.2
Surfed on Internet from 1minutes - 59minutes	92	11.6
Surfed on Internet from 1hour - 1hour 30minutes	77	9.7
Surfed on Internet from 1hour 30minutes - 2hours	47	5.9
Surfed on Internet from 2hours to 3hours	49	6.2
Surfed on Internet for more than 3hours	163	20.5
Total	795	100.0

Table 17 Average Weekly Cinema Watching Time

	Frequency	Valid Percentage
Valid Do not watch cinema	637	80.7
Watch cinema from 1minute - 59minutes	13	1.6
Watch cinema from 1hour - 1hour 30minutes	27	3.4
Watch cinema from 1hour 30minutes - 2hours	39	4.9
Watch cinema from 2hours - 3hours	26	3.3
Watch cinema for more than 3hours	47	6.0
Total	789	100.0

Table 18 Average Weekly Computer Games Playing Time

		Frequency	Valid Percentage
Valid	Do not play computer games	577	73.1
	Play computer games from 1minute - 59minutes	62	7.9
	Play computer games from 1hour - 1hour 30minutes	53	6.7
	Play computer games from 1hr 30minutes - 2hours	24	3.0
	Play computer games from 2hours - 3hours	36	4.6
	Play computer games for more than 3hrs	37	4.7
	Total	789	100.0

Table 19 Most Used Household Media

		Frequency	Valid Percentage
Valid	Television set	534	68.7
	Radio set	148	17.1
	DVD & Video Player	22	2.5
	Computer	31	3.7
	Walkman /MP3 player	5	.6
	VCD player	3	.3
	Cell Phone radio	61	7.1
	Total	804	100.0

Table 20 Total Soap Opera Viewing Time Recoded

		Frequency	Valid Percentage
Valid	None Viewers	116	15.0
	Light Viewers	214	27.6
	Medium Viewers	166	21.4
	Heavy Viewers	159	20.5
	Very Heavy Viewers	119	15.4
	Total	774	100.0

Table 21 Total News Viewing time Recoded

		Frequency	Valid Percentage
Valid	None Viewers	91	11.5
	Light Viewers	134	17.0
	Medium Viewers	209	26.5
	Heavy Viewers	213	27.0
	Very Heavy Viewers	142	18.0
	Total	789	100.0

Table 22 Total Drama Viewing time recoded

		Frequency	Valid Percentage
Valid	None Viewers	74	9.8
	Light Viewers	134	17.7
	Medium Viewers	161	21.3
	Heavy Viewers	176	23.3
	Very Heavy Viewers	210	27.8
	Total	755	100.0

Table 23 New Advertising Time Variable Recoded

		Frequency	Valid Percentage
Valid	None Viewers	34	4.3
	Light Viewers	143	18.1
	Medium Viewers	337	42.6
	Heavy Viewers	216	27.3
	Very Heavy Viewers	60	7.6
	Total	790	100.0

Appendix 4: Correlation Tables

Table 27 Correlations between Age and Media Ownership

		Age	Television set	Radio set	Video player	DVD player	Phonograph/ record player	Computer	Internet connection	Walkman/MP3 Player	VCD Player	Cell phone radio
Age	Correlation of Pearson Sig. (2-tails) N	1 791										
Television set	Correlation of Pearson Sig. (2-code) N	.024	1									
Radio set	Correlation of Pearson Sig. (2-tails) N	.021	.161**	1								
Video player	Correlation of Pearson Sig. (2-tails) N	.041	.136**	.130**	1							
DVD player	Correlation of Pearson Sig. (2-tails) N	-.107**	.256**	.197**	.278**	1						
Phonograph /record player	Correlation of Pearson Sig. (2-tails) N	.079*	.034	.032	.160**	-.004	1					
computer	Correlation of Pearson Sig. (2-tails) N	.065	.108**	.069*	.188**	.153**	.094**	1				
Internet connection	Correlation of Pearson Sig. (2-tails) N	.090*	.051	.051	.169**	.012	.136**	.343**	1			
Walkman/M P3 Player	Correlation of Pearson Sig. (2-tails) N	-.127**	.066	.031	.192**	.122**	.212**	.210**	.114**	1		
VCD Player	Correlation of Pearson Sig. (2-tails) N	-.098**	.119**	.094**	.322**	.286**	.107**	.082*	.059	.171**	1	
Cell phone radio	Correlation of Pearson Sig. (2-tails) N	-.122**	-.043	.038	.162**	.123**	.036	.131**	.147**	.168**	.179**	1

** Correlation is significant at level 0.01 (2-tails)

* Correlation is significant at level 0.05 (2-tails).

Table 28 Correlations between Age and Media Use Time

		Age	TV viewing time day before	TV average Saturday viewing	TV average Sunday viewing	Radio daily listening	Weekly newspaper reading time	Weekly magazine reading time	Weekly Internet use time	Weekly cinema watching time	Weekly computer game playing time
Age	Pearson Correlation	1									
	Sig. (2-tailed)										
	N										
TV viewing time day before	Pearson Correlation	-.056	1								
	Sig. (2-tailed)										
	N										
TV average Saturday viewing	Pearson Correlation	-.080*	.322**	1							
	Sig. (2-tailed)										
	N										
TV average Sunday viewing	Pearson Correlation	-.052	.351**	.594**	1						
	Sig. (2-tailed)										
	N										
Radio daily listening	Pearson Correlation	-.125**	.135**	.083*	.083*	1					
	Sig. (2-tailed)										
	N										
Weekly newspaper reading time	Pearson Correlation	.043	.057	.099**	.083*	.121**	1				
	Sig. (2-tailed)										
	N										
Weekly magazine reading time	Pearson Correlation	-.032	-.020	.022	.014	.000	.027	1			
	Sig. (2-tailed)										
	N										
Weekly Internet use time	Pearson Correlation	-.093*	.056	.133**	.181**	.024	.329**	.031	1		
	Sig. (2-tailed)										
	N										
Weekly cinema watching time	Pearson Correlation	-.148**	.064	.087*	.081*	.073*	.043	.026	.188**	1	
	Sig. (2-tailed)										
	N										
Weekly computer game playing time	Pearson Correlation	-.148**	.081*	.038	.086*	.075*	.030	.003	.137**	.277**	1
	Sig. (2-tailed)										
	N										

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 29 Correlations between Age and Media Attachment 1

		Age	Watch less TV than many	Often miss what is happening in programme	Plan for favourite programmes	Mind wanders when watching TV	Record favourite programme not to miss	What I watch gives inclination to change values	Watch a lot of TV	I believe almost all I watch
Age	Correlation of Pearson Sig. (2-tails) N	1								
Watch less TV than many	Correlation of Pearson Sig. (2-tails) N	.002	1							
Often miss what is happening in programme	Correlation of Pearson Sig. (2-tails) N	.112**	.169**	1						
Plan for favourite programmes	Correlation of Pearson Sig. (2-tails) N	-.058	-.042	-.168**	1					
Mind wanders when watching TV	Correlation of Pearson Sig. (2-tails) N	.028	.205**	.309**	-.025	1				
Record favourite programme not to miss	Correlation of Pearson Sig. (2-tails) N	-.004	-.091**	-.043	.210**	.012	1			
What I watch gives inclination to change values	Correlation of Pearson Sig. (2-tails) N	-.138**	.041	.005	.225**	.025	.134**	1		
Watch a lot of TV	Correlation of Pearson Sig. (2-tails) N	-.002	-.200**	-.113**	.250**	-.042	.210**	.183**	1	
I believe almost all I watch	Correlation of Pearson Sig. (2-tails) N	-.031	.020	.018	.067	.101**	.186**	.185**	.161**	1

Table 29 Correlations between Age and Media Attachment 1

		Age	Watch less TV than many	Often miss what is happening in programme	Plan for favourite programmes	Mind wanders when watching TV	Record favourite programme not to miss	What I watch gives inclination to change values	Watch a lot of TV	I believe almost all I watch
Age	Correlation of Pearson Sig. (2-tails) N	1								
Watch less TV than many	Correlation of Pearson Sig. (2-tails) N	.002	1							
Often miss what is happening in programme	Correlation of Pearson Sig. (2-tails) N	.112**	.169**	1						
Plan for favourite programmes	Correlation of Pearson Sig. (2-tails) N	-.058	-.042	-.168**	1					
Mind wanders when watching TV	Correlation of Pearson Sig. (2-tails) N	.028	.205**	.309**	-.025	1				
Record favourite programme not to miss	Correlation of Pearson Sig. (2-tails) N	-.004	-.091**	-.043	.210**	.012	1			
What I watch gives inclination to change values	Correlation of Pearson Sig. (2-tails) N	-.138**	.041	.005	.225**	.025	.134**	1		
Watch a lot of TV	Correlation of Pearson Sig. (2-tails) N	-.002	-.200**	-.113**	.250**	-.042	.210**	.183**	1	
I believe almost all I watch	Correlation of Pearson Sig. (2-tails) N	-.031	.020	.018	.067	.101**	.186**	.185**	.161**	1

** . Correlation is significant at level 0.01 (2-tails).

Table 30 Correlation between Age and Media Attachment 2

		Age	I believe almost all I watch	Hardly watch TV	Think of something else while watching	Get someone to update missed programme	Often watch TV at weekends	TV programme influence on value importance	Cancel other plans to watch TV	TV programmes shape way of looking at life	Watch TV almost everyday
Age	Correlation of Pearson Sig. (2-tails) N	1									
I believe almost all I watch	Correlation of Pearson Sig. (2-tails) N	-.031	1								
Hardly watch TV	Correlation of Pearson Sig. (2-tails) N	-.139**	.119**	1							
Think of something else while watching	Correlation of Pearson Sig. (2-tails) N	-.022	.008	.238**	1						
Get someone to update missed programme	Correlation of Pearson Sig. (2-tails) N	-.206**	.181**	-.058	-.052	1					
Often watch TV at weekends	Correlation of Pearson Sig. (2-tails) N	-.130**	.040	-.038	.051	.158**	1				
TV programme influence on value importance	Correlation of Pearson Sig. (2-tails) N	-.030	.139**	-.024	.082*	.223**	.145**	1			
Cancel other plans to watch TV	Correlation of Pearson Sig. (2-tails) N	-.085*	.181**	-.025	.038	.256**	.086*	.197**	1		
TV programmes shape way of looking at life	Correlation of Pearson Sig. (2-tails) N	-.116**	.225**	.022	.082*	.296**	.083*	.486**	.243**	1	
Watch TV almost everyday	Correlation of Pearson Sig. (2-tails) N	.012	.232**	-.126**	-.014	.215**	.048	.134**	.294**	.218**	1

**, Correlation is significant at level 0.01 (2-tails).

*, Correlation is significant at level 0.05 (2-tails).

Table 31 Correlations between Age and Media Attachment 3

		Age	TV influences persons recoded	Look forward to watch favourite TV Programme	TV can be used to pass values among Catholics	Programmes show me importance of happiness	First I do in the house is switch on TV	TV programmes create model of ideal family	TV programmes show how to be rich and happy	Pay close attention so can live like people seen in TV
Age	Correlation of Pearson Sig. (2-tails) N	1								
TV influences persons recoded	Correlation of Pearson Sig. (2-tails) N	-.062	1							
Look forward to watch favourite TV Programme	Correlation of Pearson Sig. (2-tails) N	-.051	.157**	1						
TV can be used to pass values among Catholics	Correlation of Pearson Sig. (2-tails) N	.023	.184**	.325**	1					
Programmes show me importance of happiness	Correlation of Pearson Sig. (2-tails) N	-.088*	.166**	.386**	.321**	1				
First I do in the house is switch on TV	Correlation of Pearson Sig. (2-code) N	-.042	.049	.242**	.190**	.296**	1			
TV programmes create model of ideal family	Correlation of Pearson Sig. (2-tails) N	-.144**	.169**	.198**	.176**	.372**	.270**	1		
TV programmes show how to be rich and happy	Correlation of Pearson Sig. (2-tails) N	-.090*	.146**	.116**	.096**	.280**	.178**	.387**	1	
Pay close attention so can live like people seen in TV	Correlation of Pearson Sig. (2-code) N	-.135**	.126**	.118**	.053	.236**	.177**	.319**	.449**	1

Table 31 Correlations between Age and Media Attachment 3

		Age	TV influences persons recoded	Look forward to watch favourite TV Programme	TV can be used to pass values among Catholics	Programmes show me importance of happiness	First I do in the house is switch on TV	TV programmes create model of ideal family	TV programmes show how to be rich and happy	Pay close attention so can live like people seen in TV
Age	Correlation of Pearson Sig. (2-tails) N	1								
TV influences persons recoded	Correlation of Pearson Sig. (2-tails) N	-.062	1							
Look forward to watch favourite TV Programme	Correlation of Pearson Sig. (2-tails) N	-.051	.157**	1						
TV can be used to pass values among Catholics	Correlation of Pearson Sig. (2-tails) N	.023	.184**	.325**	1					
Programmes show me importance of happiness	Correlation of Pearson Sig. (2-tails) N	-.088*	.166**	.386**	.321**	1				
First I do in the house is switch on TV	Correlation of Pearson Sig. (2-code) N	-.042	.049	.242**	.190**	.296**	1			
TV programmes create model of ideal family	Correlation of Pearson Sig. (2-tails) N	-.144**	.169**	.198**	.176**	.372**	.270**	1		
TV programmes show how to be rich and happy	Correlation of Pearson Sig. (2-tails) N	-.090*	.146**	.116**	.096**	.280**	.178**	.387**	1	
Pay close attention so can live like people seen in TV	Correlation of Pearson Sig. (2-code) N	-.135**	.126**	.118**	.053	.236**	.177**	.319**	.449**	1

*. Correlation is significant at level 0.05 (2-tails).

**. Correlation is significant at level 0.01 (2-tails).

Table 32 Correlations Age and TV Viewing Time

		Age	TV viewing time day before	TV average Saturday viewing	TV average Sunday viewing
Age	Pearson Correlation Sig. (2-tailed) N	1			
TV viewing time day before	Pearson Correlation Sig. (2-tailed) N	-.056	1		
TV average Saturday viewing	Pearson Correlation Sig. (2-tailed) N	-.080*	.322**	1	
TV average Sunday viewing	Pearson Correlation Sig. (2-tailed) N	-.052	.351**	.594**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 33 Correlations between Age and Media Genres Times 1

		Age	Day time Soap opera viewing time	Evening Soap opera viewing time	TV news watching time	TV news magazine viewing time	TV sports viewing time	TV movies viewing time
Age	Pearson Correlation Sig. (2-tailed) N	1						
Day time Soap opera viewing time	Pearson Correlation Sig. (2-tailed) N	-.031	1					
Evening Soap opera viewing time	Pearson Correlation Sig. (2-tailed) N	-.066	.554**	1				
TV news watching time	Pearson Correlation Sig. (2-tailed) N	.126**	.294**	.391**	1			
TV news magazine viewing time	Pearson Correlation Sig. (2-tailed) N	.016	.280**	.305**	.419**	1		
TV sports viewing time	Pearson Correlation Sig. (2-tailed) N	.007	.190**	.207**	.359**	.353**	1	
TV movies viewing time	Pearson Correlation Sig. (2-tailed) N	-.209**	.247**	.344**	.192**	.267**	.203**	1

** . Correlation is significant at the 0.01 level (2-tailed).

Table 34 Correlations between Age and Media Genres Time 2

		Age	TV situation comedies viewing	TV police drama viewing time	TV medical drama viewing time	TV law drama viewing time	TV local drama viewing time	Other TV drama viewing time	TV reality shows viewing time.
Age	Pearson Correlation Sig. (2-tailed) N	1							
TV situation comedies viewing	Pearson Correlation Sig. (2-tailed) N	-.231**	1						
TV police drama viewing time	Pearson Correlation Sig. (2-tailed) N	-.047	.534**	1					
TV medical drama viewing time	Pearson Correlation Sig. (2-tailed) N	-.067	.495**	.643**	1				
TV law drama viewing time	Pearson Correlation Sig. (2-tailed) N	-.022	.442**	.658**	.641**	1			
TV local drama viewing time	Pearson Correlation Sig. (2-tailed) N	-.032	.432**	.174**	.224**	.247**	1		
Other TV drama viewing time	Pearson Correlation Sig. (2-tailed) N	-.150**	.401**	.456**	.452**	.473**	.210**	1	
TV reality shows viewing time.	Pearson Correlation Sig. (2-tailed) N	-.082*	.419**	.298**	.372**	.299**	.464**	.265**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 35 Correlations between Age and Media Genre Times 3

		Age	TV late night shows	TV Daytime Talk Shows viewing	TV games shows viewing	TV music shows viewing	TV cartoons programme viewing	TV religious programme viewing	TV educational programmes viewing
Age	Pearson Correlation Sig. (2-tailed) N	1							
TV late night shows	Pearson Correlation Sig. (2-tailed) N	.013	1						
TV Daytime Talk Shows viewing	Pearson Correlation Sig. (2-tailed) N	-.094**	.282**	1					
TV games shows viewing	Pearson Correlation Sig. (2-tailed) N	.011	.285**	.368**	1				
TV music shows viewing	Pearson Correlation Sig. (2-tailed) N	-.218**	.302**	.430**	.325**	1			
TV cartoons programme viewing	Pearson Correlation Sig. (2-tailed) N	-.259**	.249**	.353**	.298**	.449**	1		
TV religious programme viewing	Pearson Correlation Sig. (2-tailed) N	-.014	.225**	.287**	.292**	.400**	.240**	1	
TV educational programmes viewing	Pearson Correlation Sig. (2-tailed) N	-.162**	.336**	.249**	.328**	.377**	.381**	.458**	1

** . Correlation is significant at the 0.01 level (2-tailed).

Table 36 Correlations between Age and Media Genre Times 4

		Age	International TV news channels viewing	TV business programme viewing	TV local language news programmes	TV documentary viewing time	Nigerian movies viewing on DVD, VCD & VHS	Other movies viewed on VHS or DVD or VCD
Age	Pearson Correlation Sig. (2-tailed) N	1						
International TV news channels viewing	Pearson Correlation Sig. (2-tailed) N	.105**	1					
TV business programme viewing	Pearson Correlation Sig. (2-tailed) N	.012	.449**	1				
TV local language news programmes	Pearson Correlation Sig. (2-tailed) N	.090*	.204**	.284**	1			
TV documentary viewing time	Pearson Correlation Sig. (2-tailed) N	.003	.519**	.431**	.376**	1		
		767	794	779	789	798		
Nigerian movies viewing on DVD, VCD & VHS	Pearson Correlation Sig. (2-tailed) N	-.185**	.056	.116**	.257**	.193**	1	
Other movies viewed on VHS or DVD or VCD	Pearson Correlation Sig. (2-tailed) N	-.257**	.138**	.141**	.147**	.204**	.481**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 37 Correlations Age and TV Advertising

		Age	Watch lot of Adverts	Pay attention to TV adverts because they are important	Watch adverts but do not like them	Do not watch TV adverts	Like watching TV adverts
Age	Pearson Correlation Sig. (2-tailed) N	1					
Watch lot of Adverts	Pearson Correlation Sig. (2-tailed) N	-.109**	1				
Pay attention to TV adverts because they are important	Pearson Correlation Sig. (2-tailed) N	-.109**	.578**	1			
Watch adverts but do not like them	Pearson Correlation Sig. (2-tailed) N	.037	-.079*	-.184**	1		
Do not watch TV adverts	Pearson Correlation Sig. (2-tailed) N	.013	-.314**	-.265**	.143**	1	
Like watching TV adverts	Pearson Correlation Sig. (2-tailed) N	.030	.524**	.568**	-.208**	-.252**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 38 Correlations Age and Respondents' Beliefs/Opinions

		Age	My life almost perfect	I would change nothing of my life	I am satisfied with my life	I got all I want in life	Living high standard of life
Age	Pearson Correlation Sig. (2-tailed) N	1					
My life almost perfect	Pearson Correlation Sig. (2-tailed) N	-.054	1				
I would change nothing of my life	Pearson Correlation Sig. (2-tailed) N	-.103**	.276**	1			
I am satisfied with my life	Pearson Correlation Sig. (2-tailed) N	.073*	.294**	.206**	1		
I got all I want in life	Pearson Correlation Sig. (2-tailed) N	.110**	.289**	.168**	.435**	1	
Living high standard of life	Pearson Correlation Sig. (2-tailed) N	.094**	.376**	.225**	.372**	.499**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 39 Correlations between Age and TV Impressions 1

		Age	Watching TV one of important things I do each day	TV presents things as they are in life	People playing parts on TV are just like their characters when in real life	TV actors about families probably behave same way in real life	TV lets me really see how other people live	Funny comedians are probably funny in real life
Age	Pearson Correlation Sig. (2-tailed) N	1						
Watching TV one of important things I do each day	Pearson Correlation Sig. (2-tailed) N	-.106**	1					
TV presents things as they are in life	Pearson Correlation Sig. (2-tailed) N	-.069	.291**	1				
People playing parts on TV are just like their characters when in real life	Pearson Correlation Sig. (2-tailed) N	.048	.114**	.319**	1			
TV actors about families probably behave same way in real life	Pearson Correlation Sig. (2-tailed) N	.042	.152**	.233**	.508**	1		
TV lets me really see how other people live	Pearson Correlation Sig. (2-tailed) N	-.074*	.177**	.316**	.109**	.183**	1	
Funny comedians are probably funny in real life	Pearson Correlation Sig. (2-tailed) N	-.033	.079*	.223**	.230**	.315**	.240**	1

Table 39 Correlations between Age and TV Impressions 1

		Age	Watching TV one of important things I do each day	TV presents things as they are in life	People playing parts on TV are just like their characters when in real life	TV actors about families probably behave same way in real life	TV lets me really see how other people live	Funny comedians are probably funny in real life
Age	Pearson Correlation Sig. (2-tailed) N	1						
Watching TV one of important things I do each day	Pearson Correlation Sig. (2-tailed) N	-.106**	1					
TV presents things as they are in life	Pearson Correlation Sig. (2-tailed) N	-.069	.291**	1				
People playing parts on TV are just like their characters when in real life	Pearson Correlation Sig. (2-tailed) N	.048	.114**	.319**	1			
TV actors about families probably behave same way in real life	Pearson Correlation Sig. (2-tailed) N	.042	.152**	.233**	.508**	1		
TV lets me really see how other people live	Pearson Correlation Sig. (2-tailed) N	-.074*	.177**	.316**	.109**	.183**	1	
Funny comedians are probably funny in real life	Pearson Correlation Sig. (2-tailed) N	-.033	.079*	.223**	.230**	.315**	.240**	1

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 40 Correlations between Age and TV Impression 2

		Age	I can learn a lot about people by watching TV	There few TV characters I would like to become	When TV is not working I really miss it	Mainza Chipenzi who acts Janson on TV Drama probably acting real life like Janson does	TV does not show as it really is	TV lets me see what happens in other places as if I were really there	David Phetoe who plays Paul Maroka in TV show probably acts the same as Paul in real life	Without TV feel lost
Age	Pearson Correlation Sig. (2-tailed) N	1								
I can learn alot about people by watching TV	Pearson Correlation Sig. (2-tailed) N	-.091*	1							
There few TV characters I would like to become	Pearson Correlation Sig. (2-tailed) N	-.112**	.337**	1						
When TV is not working I really miss it	Pearson Correlation Sig. (2-tailed) N	-.060	.253**	.207**	1					
Mainza Chipenzi who acts Janson on TV Drama probably acting real life like Janson does	Pearson Correlation Sig. (2-tailed) N	.069	.155**	.149**	.066	1				
TV does not show as it really is	Pearson Correlation Sig. (2-tailed) N	.061	-.005	.044	-.005	-.021	1			
TV lets me see what happens in other places as if I were really there	Pearson Correlation Sig. (2-tailed) N	.085*	.351**	.227**	.251**	.078*	.058	1		
David Phetoe who plays Paul Maroka in TV show probably acts the same as Paul in real life	Pearson Correlation Sig. (2-tailed) N	.054	.134**	.148**	.114**	.561**	.045	.061	1	
Without TV feel lost	Pearson Correlation Sig. (2-tailed) N	.017	.229**	.084*	.420**	.137**	-.016	.222**	.174**	1

Table 39 Correlations between Age and TV Impressions 1

		Age	Watching TV one of important things I do each day	TV presents things as they are in life	People playing parts on TV are just like their characters when in real life	TV actors about families probably behave same way in real life	TV lets me really see how other people live	Funny comedians are probably funny in real life
Age	Pearson Correlation Sig. (2-tailed) N	1						
Watching TV one of important things I do each day	Pearson Correlation Sig. (2-tailed) N	-.106**	1					
TV presents things as they are in life	Pearson Correlation Sig. (2-tailed) N	-.069	.291**	1				
People playing parts on TV are just like their characters when in real life	Pearson Correlation Sig. (2-tailed) N	.048	.114**	.319**	1			
TV actors about families probably behave same way in real life	Pearson Correlation Sig. (2-tailed) N	.042	.152**	.233**	.508**	1		
TV lets me really see how other people live	Pearson Correlation Sig. (2-tailed) N	-.074*	.177**	.316**	.109**	.183**	1	
Funny comedians are probably funny in real life	Pearson Correlation Sig. (2-tailed) N	-.033	.079*	.223**	.230**	.315**	.240**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 41 Correlations between Age and Respondents' TV Impressions 3

		Age	What happens to Chipenzi in real life probably happen to the character (Janson) on TV drama	Could do without TV for several days	What happens to Phetoos in real life probably the same happens to character (Maroka) in TV drama	I admire some TV characters	I know someone in real life like Matongo on Kabanana TV drama	I know someone like the father (Eric Forester) on the Bold and Beautiful TV show
Age	Pearson Correlation Sig. (2-tailed) N	1						
What happens to Chipenzi in real life probably happen	Pearson Correlation Sig. (2-tailed)	.067	1					

to the character (Janson) on TV drama	N						
Could do without TV for several days	Pearson Correlation Sig. (2-tailed) N	.051	-.044	1			
What happens to Phetoos in real life probably the same happens to character (Maroka) in TV drama	Pearson Correlation Sig. (2-tailed) N	.130**	.704**	-.024	1		
I admire some TV characters	Pearson Correlation Sig. (2-tailed) N	.006	.034	.118**	.028	1	
I know someone in real life like Matongo on Kabanana TV drama	Pearson Correlation Sig. (2-tailed) N	.007	.130**	.055	.123**	.308**	1
I know someone like the father (Eric Forester) on the Bold and Beautiful TV show	Pearson Correlation Sig. (2-tailed) N	-.016	.206**	.031	.174**	.207**	.551**
							1

** . Correlation is significant at the 0.01 level (2-tailed).

Table 42 Correlations between Age and Respondents' TV Impression 4

		Age	Watching TV very important in my life	In Kabanana TV drama father is like someone I know	If I see something on TV I cannot be really sure it that way	On Friends TV Comedy Joey Tribbianni is like someone I know in life	I get useful ideas on how I should act around friends and family by watching TV situational comedies on TV
Age	Pearson Correlation Sig. (2-tailed) N	1					
Watching TV very important in my life	Pearson Correlation Sig. (2-tailed) N	-.037	1				
In Kabanana TV drama	Pearson Correlation	.032	.256**	1			

father is like someone I know	Sig. (2-tailed) N						
If I see something on TV I cannot be really sure it that way	Pearson Correlation Sig. (2-tailed) N	-.049	.047	.122**	1		
On Friends TV Comedy Joey Tribbianni is like someone I know in life	Pearson Correlation Sig. (2-tailed) N	-.046	.188**	.479**	.138**	1 780	
I get useful ideas on how I should act around friends and family by watching TV situational comedies on TV	Pearson Correlation Sig. (2-tailed) N	-.101**	.326**	.355**	.041	.369**	1

**. Correlation is significant at the 0.01 level (2-tailed).

Table 43 Correlations Between Age and TV Attitudes

		Age	TVattitude1	TVattitude2	TVattitude3	TVattitude4	TVattitude5	TVattitude6
Age	Pearson Correlation	1						
	Sig. (2-tailed)							
	N							
TVattitude1	Pearson Correlation	-.041	1					
	Sig. (2-tailed)							
	N							
TVattitude2	Pearson Correlation	.056	-.037	1				
	Sig. (2-tailed)							
	N							
TVattitude3	Pearson Correlation	-.127**	.315**	-.092*	1			
	Sig. (2-tailed)							
	N							
TVattitude4	Pearson Correlation	-.137**	.405**	.091*	.336**	1		
	Sig. (2-tailed)							
	N							
TVattitude5	Pearson Correlation	-.128**	.227**	.011	.258**	.249**	1	
	Sig. (2-tailed)							
	N							
TVattitude6	Pearson Correlation	-.058	.234**	.150**	.271**	.242**	.174**	1
	Sig. (2-tailed)							
	N							

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 44 Correlations Between Age and TV World View

		Age	Nowadays enjoy more watching foreign TV programmes	We used to have more time for family chatting before we got TV	I think world more friendly and peaceful now	Nowadays I do not value children as I used to before started watching TV	Before started watching a lot TV, I did not realise how much violence and crime was in world
Age	Pearson Correlation Sig. (2-tailed) N	1					
Nowadays enjoy more watching foreign TV programmes	Pearson Correlation Sig. (2-tailed) N	-.160**	1				
We used to have more time for family chatting before we got TV	Pearson Correlation Sig. (2-tailed) N	.137**	.019	1			
I think world more friendly and peaceful now	Pearson Correlation Sig. (2-tailed) N	-.096**	.050	.027	1		
Nowadays I do not value children as I used to before started watching TV	Pearson Correlation Sig. (2-tailed) N	.037	.099**	.094**	.141**	1	
Before started watching a lot TV, I did not realise how much violence and crime was in world	Pearson Correlation Sig. (2-tailed) N	.101**	.060	.212**	.001	-.007	1

** . Correlation is significant at the 0.01 level (2-tailed).

Table 45 Correlations Between Age and Terminal Values 1

		Age	A Prosperous Life	An Exciting Life	A Sense of Accomplishment	A World at Peace	A World of Beauty	Equality	Family Security	Freedom	Happiness
Age	Pearson Correlation	1									
	Sig. (2-tailed)										
	N										
A Prosperous Life	Pearson Correlation	.274**	1								
	Sig. (2-tailed)										
	N										
An Exciting Life	Pearson Correlation	.218**	.399**	1							
	Sig. (2-tailed)										
	N										
A Sense of Accompli- shment	Pearson Correlation	.137**	.227**	.293**	1						
	Sig. (2-tailed)										
	N										
A World at Peace	Pearson Correlation	.078*	.128**	.121**	.234**	1					
	Sig. (2-tailed)										
	N										
A World of Beauty	Pearson Correlation	.067	.196**	.213**	.251**	.261**	1				
	Sig. (2-tailed)										
	N										
Equality	Pearson Correlation	.023	.103**	.169**	.238**	.342**	.314**	1			
	Sig. (2-tailed)										
	N										
Family Security	Pearson Correlation	.019	.070*	.127**	.218**	.375**	.232**	.356**	1		
	Sig. (2-tailed)										
	N										
Freedom	Pearson Correlation	.107**	.098**	.166**	.209**	.256**	.263**	.297**	.271**	1	
	Sig. (2-tailed)										
	N										
Happiness	Pearson Correlation	.114**	.133**	.169**	.238**	.228**	.291**	.236**	.336**	.307**	1
	Sig. (2-tailed)										
	N										

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 46 Correlations Between Age and Terminal Values 2

		Age	Inner Harmony	Mature Love	National Security	Pleasure	Salvation	Self - Respect	Social Recognition	True Friendship	Wisdom
Age	Pearson Correlation	1									
	Sig. (2-tailed)										
Inner Harmony	N										
	Pearson Correlation	-.025	1								
Mature Love	Sig. (2-tailed)										
	N										
National Security	Pearson Correlation	.000	.351**	1							
	Sig. (2-tailed)										
Pleasure	N										
	Pearson Correlation	-.026	.308**	.267**	1						
Salvation	Sig. (2-tailed)										
	N										
Self - Respect	Pearson Correlation	.116**	.080*	.211**	.090*	1					
	Sig. (2-tailed)										
Social Recognitio n	N										
	Pearson Correlation	.086*	.211**	.196**	.317**	.104**	1				
True Friendship	Sig. (2-tailed)										
	N										
Wisdom	Pearson Correlation	.085*	.274**	.181**	.226**	.174**	.329**	1			
	Sig. (2-tailed)										
	N										
	Pearson Correlation	.134**	.112**	.109**	.160**	.274**	.141**	.267**	1		
	Sig. (2-tailed)										
	N										
	Pearson Correlation	.130**	.227**	.245**	.233**	.159**	.324**	.302**	.311**	1	
	Sig. (2-tailed)										
	N										
	Pearson Correlation	.077*	.282**	.273**	.372**	.097**	.409**	.353**	.236**	.367**	1
	Sig. (2-tailed)										
	N										

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 47 Correlations Between Age and Instrumental Values 1

		Age	Ambitious	Broad-minded	Capable	Cheerful	Clean	Courageous	Forgiving	Helpful	Honest
Age	Pearson Correlation	1									
	Sig. (2-tailed)										
Ambitious	N		1								
	Pearson Correlation	.175**									
Broad-minded	Sig. (2-tailed)			1							
	N										
Capable	Pearson Correlation	.064	.246**		1						
	Sig. (2-tailed)										
Cheerful	N										
	Pearson Correlation	.016	.254**	.387**		1					
Clean	Sig. (2-tailed)										
	N										
Courageous	Pearson Correlation	.091*	.202**	.334**	.333**		1				
	Sig. (2-tailed)										
Forgiving	N										
	Pearson Correlation	.119**	.252**	.284**	.280**	.432**		1			
Helpful	Sig. (2-tailed)										
	N										
Honest	Pearson Correlation	.104**	.240**	.358**	.289**	.295**	.366**		1		
	Sig. (2-tailed)										
	N										
	Pearson Correlation	.084*	.213**	.260**	.193**	.326**	.329**	.343**		1	
	Sig. (2-tailed)										
	N										
	Pearson Correlation	.090*	.262**	.302**	.324**	.365**	.328**	.399**	.532**		1
	Sig. (2-tailed)										
	N										
	Pearson Correlation	.055	.198**	.230**	.266**	.284**	.303**	.418**	.352**	.401**	
	Sig. (2-tailed)										
	N										1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 48 Correlations Between Age and Instrumental Values 2

		Age	Imaginative	Independent	Intellectual	Logical	Loving	Obedient	Polite	Responsible	Self - Controlled
Age	Pearson Correlation	1									
	Sig. (2-tailed)										
	N										
Imaginative	Pearson Correlation	.040	1								
	Sig. (2-tailed)										
	N										
Independent	Pearson Correlation	.043	.383**	1							
	Sig. (2-tailed)										
	N										
Intellectual	Pearson Correlation	.203**	.392**	.394**	1						
	Sig. (2-tailed)										
	N										
Logical	Pearson Correlation	.039	.462**	.401**	.475**	1					
	Sig. (2-tailed)										
	N										
Loving	Pearson Correlation	.058	.353**	.320**	.335**	.360**	1				
	Sig. (2-tailed)										
	N										
Obedient	Pearson Correlation	.107**	.316**	.311**	.332**	.252**	.472**	1			
	Sig. (2-tailed)										
	N										
Polite	Pearson Correlation	.028	.318**	.326**	.357**	.301**	.452**	.583**	1		
	Sig. (2-tailed)										
	N										
Responsible	Pearson Correlation	.005	.358**	.332**	.289**	.296**	.369**	.455**	.467**	1	
	Sig. (2-tailed)										
	N										
Self - Controlled	Pearson Correlation	.091*	.259**	.271**	.293**	.223**	.404**	.525**	.517**	.498**	1
	Sig. (2-tailed)										
	N										

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 49 Correlations Between Age and Post Materialist Values 1

		Age	Economic growth	Strong defence	People have say	Making beautiful cities	Maintaining order	Giving people more say	Fighting rising prices	Protect freedom of speech	A stable economy	Progress more human society
Age	Pearson Correlation	1										
	Sig. (2-tailed)											
Economic growth	N											
	Pearson Correlation	.042	1									
Strong defence	Sig. (2-tailed)											
	N											
People have say	Pearson Correlation	.159**	.288**	1								
	Sig. (2-tailed)											
Making beautiful cities	N											
	Pearson Correlation	.070	.323**	.230**	1							
Maintaining order	Sig. (2-tailed)											
	N											
Giving people more say	Pearson Correlation	.098**	.291**	.340**	.429**	1						
	Sig. (2-tailed)											
Fighting rising prices	N											
	Pearson Correlation	.026	.278**	.287**	.142**	.238**	1					
Protect freedom of speech	Sig. (2-tailed)											
	N											
A stable economy	Pearson Correlation	-.018	.138**	.031	.199**	.169**	.209**	1				
	Sig. (2-tailed)											
Progress more human society	N											
	Pearson Correlation	.023	.086*	.059	.097**	.135**	.181**	.163**	1			
	Sig. (2-tailed)											
	N											
	Pearson Correlation	.054	.179**	.041	.186**	.182**	.267**	.242**	.263**	1		
	Sig. (2-tailed)											
	N											
	Pearson Correlation	-.034	.344**	.126**	.164**	.242**	.363**	.170**	.213**	.167**	1	
	Sig. (2-tailed)											
	N											
	Pearson Correlation	-.012	.124**	-.035	.193**	.208**	.131**	.318**	.229**	.269**	.187**	1
	Sig. (2-tailed)											
	N											

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 50 Correlations Between Age and Post Materialist Values 2

		Age	Fight crime	Society where ideas count more than money	Promote jobs giving more free time	Promote policies favouring high salaries	Choose job for higher salary than service	State responsibility to provide	Less emphasis on money and material things	More emphasis on development technology
Age	Pearson Correlation	1								
	Sig. (2-tailed)									
	N									
Fight crime	Pearson Correlation	-.039	1							
	Sig. (2-tailed)									
	N									
Society where ideas count more than money	Pearson Correlation	-.051	.230**	1						
	Sig. (2-tailed)									
	N									
Promote jobs giving more free time	Pearson Correlation	.104**	.018	.152**	1					
	Sig. (2-tailed)									
	N									
Promote policies favouring high salaries	Pearson Correlation	.126**	.151**	.147**	.280**	1				
	Sig. (2-tailed)									
	N									
Choose job for higher salary than service	Pearson Correlation	.046	.021	.091*	.196**	.201**	1			
	Sig. (2-tailed)									
	N									
State responsibility to provide	Pearson Correlation	-.008	-.092*	-.014	.026	-.034	.032	1		
	Sig. (2-tailed)									
	N									

Less emphasis on money and material things	Pearson Correlation	.055	-.016	-.051	.036	.067	.216**	.269**	1	
	Sig. (2-tailed)									
	N									
More emphasis on development technology	Pearson Correlation	-.016	-.098**	-.047	.055	-.007	.117**	.378**	.243**	1
	Sig. (2-tailed)									
	N									

** Correlation is significant at the 0.01 level (2-tailed).
* Correlation is significant at the 0.05 level (2-tailed).

Table 51 Correlations Between Age and Post Materialist Values 3

		Age	Greater respect for authority	Support for ecology protection	Participation at one civil demonstration	Given true responses	Scientific advances to harm humans	Sympathy to civil rights groups	Satisfied with importance given to statements above
Age	Pearson Correlation	1							
	Sig. (2-tailed)								
	N								
Greater respect for authority	Pearson Correlation	.014	1						
	Sig. (2-tailed)								
	N								
Support for ecology protection	Pearson Correlation	-.029	.243**	1					
	Sig. (2-tailed)								
	N								
Participation at one civil demonstration	Pearson Correlation	.053	.005	.081*	1				
	Sig. (2-tailed)								
	N								
Given true responses	Pearson Correlation	.001	.167**	.372**	.056	1			
	Sig. (2-tailed)								
	N								
Scientific advances to harm humans	Pearson Correlation	.008	.122**	.222**	.136**	.217**	1		
	Sig. (2-tailed)								
	N								
Sympathy to civil rights groups	Pearson Correlation	.101**	.167**	.224**	.160**	.297**	.167**	1	
	Sig. (2-tailed)								
	N								
Satisfied with importance given to statements above	Pearson Correlation	.014	.167**	.421**	.013	.571**	.231**	.276**	1
	Sig. (2-tailed)								
	N								

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Table 52 Correlations between Gender and Media Ownership

		Gender	television set	radio set	video player	DVD player	phonograph/ record player	computer	Internet connection	walkman/M P3 Player	VCD Player	cell phone radio
Gender	Pearson Correlation Sig. (2-tailed) N	1										
television set	Pearson Correlation Sig. (2-tailed) N	.095**	1									
radio set	Pearson Correlation Sig. (2-tailed) N	.023	.161**	1								
video player	Pearson Correlation Sig. (2-tailed) N	.014	.136**	.130**	1							
DVD player	Pearson Correlation Sig. (2-tailed) N	.009	.256**	.197**	.278**	1						
phonograph/ record player	Pearson Correlation Sig. (2-tailed) N	.027	.034	.032	.160**	-.004	1					
computer	Pearson Correlation Sig. (2-tailed) N	.039	.108**	.069*	.188**	.153**	.094**	1				
Internet connection	Pearson Correlation Sig. (2-tailed) N	.084*	.051	.051	.169**	.012	.136**	.343**	1			
walkman/M P3 Player	Pearson Correlation Sig. (2-tailed) N	.019	.066	.031	.192**	.122**	.212**	.210**	.114**	1		
VCD Player	Pearson Correlation Sig. (2-tailed) N	-.014	.119**	.094**	.322**	.286**	.107**	.082*	.059	.171**	1	
cell phone radio	Pearson Correlation Sig. (2-tailed) N	-.025	-.043	.038	.162**	.123**	.036	.131**	.147**	.168**	.179**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 53 Correlations between Gender and Media Attachment 2

		Gender	Hardly watch TV	Think of something else while watching	Get someone to update missed programme	Often watch TV at weekends	TV programme influence on value importance	Cancel other plans to watch TV	TV programmes shape way of looking at life	Watch TV almost everyday
Gender	Pearson Correlation Sig. (2-tailed) N	1								
Hardly watch TV	Pearson Correlation Sig. (2-tailed) N	.009	1							
Think of something else while watching	Pearson Correlation Sig. (2-tailed) N	-.041	.238**	1						
Get someone to update missed programme	Pearson Correlation Sig. (2-tailed) N	.072*	-.058	-.052	1					
Often watch TV at weekends	Pearson Correlation Sig. (2-tailed) N	-.046	-.038	.051	.158**	1				
		772	769	782	778	787				
TV prog. influence on value importance	Pearson Correlation Sig. (2-tailed) N	-.096**	-.024	.082*	.223**	.145**	1			
Cancel other plans to watch TV	Pearson Correlation Sig. (2-tailed) N	-.013	-.025	.038	.256**	.086*	.197**	1		
TV programmes shape way of looking at life	Pearson Correlation Sig. (2-tailed) N	-.016	.022	.082*	.296**	.083*	.486**	.243**	1	
Watch TV almost everyday	Pearson Correlation Sig. (2-tailed) N	.022	-.126**	-.014	.215**	.048	.134**	.294**	.218**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 54 Correlations between Gender and Media Attachment 3

		Gender	TV influences heavy viewers accept certain values	Look forward to watch favourite TV Programme	TV can be used to pass values among Catholics	Programmes show me importance of happiness	TV programmes create model of ideal family	TV programmes show how to be rich and happy	Pay close attention so can live like people seen in TV
Gender	Pearson Correlation Sig. (2-tailed) N	1							
TV influences heavy viewers accept certain values	Pearson Correlation Sig. (2-tailed) N	-.096**	1						
Look forward to watch favourite TV Programme	Pearson Correlation Sig. (2-tailed) N	-.019	.185**	1					
TV can be used to pass values among Catholics	Pearson Correlation Sig. (2-tailed) N	-.078*	.201**	.325**	1				
Programmes show me importance of happiness	Pearson Correlation Sig. (2-tailed) N	-.041	.171**	.386**	.321**	1			
TV programmes create model of ideal family	Pearson Correlation Sig. (2-tailed) N	-.089*	.188**	.198**	.176**	.372**	1		
TV programmes show how to be rich and happy	Pearson Correlation Sig. (2-tailed) N	-.063	.153**	.116**	.096**	.280**	.387**	1	
Pay close attention so can live like people seen in TV	Pearson Correlation Sig. (2-tailed) N	-.065	.123**	.118**	.053	.236**	.319**	.449**	1

Table 54 Correlations between Gender and Media Attachment 3

		Gender	TV influences heavy viewers accept certain values	Look forward to watch favourite TV Programme	TV can be used to pass values among Catholics	Programmes show me importance of happiness	TV programmes create model of ideal family	TV programmes show how to be rich and happy	Pay close attention so can live like people seen in TV
Gender	Pearson Correlation Sig. (2-tailed) N	1							
TV influences heavy viewers accept certain values	Pearson Correlation Sig. (2-tailed) N	-.096**	1						
Look forward to watch favourite TV Programme	Pearson Correlation Sig. (2-tailed) N	-.019	.185**	1					
TV can be used to pass values among Catholics	Pearson Correlation Sig. (2-tailed) N	-.078*	.201**	.325**	1				
Programmes show me importance of happiness	Pearson Correlation Sig. (2-tailed) N	-.041	.171**	.386**	.321**	1			
TV programmes create model of ideal family	Pearson Correlation Sig. (2-tailed) N	-.089*	.188**	.198**	.176**	.372**	1		
TV programmes show how to be rich and happy	Pearson Correlation Sig. (2-tailed) N	-.063	.153**	.116**	.096**	.280**	.387**	1	
Pay close attention so can live like people seen in TV	Pearson Correlation Sig. (2-tailed) N	-.065	.123**	.118**	.053	.236**	.319**	.449**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 55 Correlations between Gender and TV Content

		Gender	Total Soap Opera Viewing time	Total News Viewing time	Total Drama Viewing time	New Advertising Variable
Gender	Pearson Correlation	1				
	Sig. (2-tailed)					
Total Soap Opera Viewing time	N		1			
	Pearson Correlation	.059				
Total News Viewing time	Sig. (2-tailed)			1		
	N					
Total Drama Viewing time	Pearson Correlation	-.106**	.426**			
	Sig. (2-tailed)					
New Advertising Variable	N				1	
	Pearson Correlation	.046	.355**	.393**		
	Sig. (2-tailed)					
	N					
	Pearson Correlation	-.032	.095**	.033	.022	1
	Sig. (2-tailed)					
	N					

**, Correlation is significant at the 0.01 level (2-tailed).

Table 56 Correlations Between Gender and TV attitudes

		Gender	TVattitude1	TVattitude2	TVattitude3	TVattitude4	TVattitude5	TVattitude6
Gender	Pearson Correlation	1						
	Sig. (2-tailed)							
	N							
TVattitude1	Pearson Correlation	-.058	1					
	Sig. (2-tailed)							
	N							
TVattitude2	Pearson Correlation	-.024	-.037	1				
	Sig. (2-tailed)							
	N							
TVattitude3	Pearson Correlation	.065	.315**	-.092*	1			
	Sig. (2-tailed)							
	N							
TVattitude4	Pearson Correlation	-.076*	.405**	.091*	.336**	1		
	Sig. (2-tailed)							
	N							
TVattitude5	Pearson Correlation	-.037	.227**	.011	.258**	.249**	1	
	Sig. (2-tailed)							
	N							
TVattitude6	Pearson Correlation	.044	.234**	.150**	.271**	.242**	.174**	1
	Sig. (2-tailed)							
	N							

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 57 Correlations Gender and Media Genre Times 1

		Gender	Day time Soap opera viewing time	Evening Soap opera viewing time	TV news watching time	TV news magazine viewing time	TV sports viewing time	TV movies viewing time	TV situation comedies viewing
Gender	Pearson Correlation Sig. (2-tailed) N	1							
Day time Soap opera viewing time	Pearson Correlation Sig. (2-tailed) N	.038	1						
Evening Soap opera viewing time	Pearson Correlation Sig. (2-tailed) N	.055	.554**	1					
TV news watching time	Pearson Correlation Sig. (2-tailed) N	-.081*	.294**	.391**	1				
TV news magazine viewing time	Pearson Correlation Sig. (2-tailed) N	-.094**	.280**	.305**	.419**	1			
TV sports viewing time	Pearson Correlation Sig. (2-tailed) N	-.381**	.190**	.207**	.359**	.353**	1		
TV movies viewing time	Pearson Correlation Sig. (2-tailed) N	.075*	.247**	.344**	.192**	.267**	.203**	1	
TV situation comedies viewing	Pearson Correlation Sig. (2-tailed) N	.027	.250**	.327**	.211**	.347**	.277**	.476**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 58 Correlations between Gender and Media Genre Times 2

		Gender	TV police drama viewing time	TV medical drama viewing time	TV law drama viewing time	TV local drama viewing time	Other TV drama viewing time	TV reality shows viewing time.	TV late night shows	TV Daytime Talk Shows viewing
Gender	Pearson Correlation Sig. (2-tailed) N	1								
TV police drama viewing time	Pearson Correlation Sig. (2-tailed) N	.015	1							
TV medical drama viewing time	Pearson Correlation Sig. (2-tailed) N	.090*	.643**	1						
TV law drama viewing time	Pearson Correlation Sig. (2-tailed) N	.028	.658**	.641**	1					
TV local drama viewing time	Pearson Correlation Sig. (2-tailed) N	.008	.174**	.224**	.247**	1				
Other TV drama viewing time	Pearson Correlation Sig. (2-tailed) N	.055	.456**	.452**	.473**	.210**	1			
TV reality shows viewing time.	Pearson Correlation Sig. (2-tailed) N	.151**	.298**	.372**	.299**	.464**	.265**	1		
TV late night shows	Pearson Correlation Sig. (2-tailed) N	-.045	.319**	.296**	.318**	.337**	.321**	.422**	1	
TV Daytime Talk Shows viewing	Pearson Correlation Sig. (2-tailed) N	.159**	.301**	.344**	.388**	.220**	.373**	.425**	.282**	1

Table 58 Correlations between Gender and Media Genre Times 2

		Gender	TV police drama viewing time	TV medical drama viewing time	TV law drama viewing time	TV local drama viewing time	Other TV drama viewing time	TV reality shows viewing time.	TV late night shows	TV Daytime Talk Shows viewing
Gender	Pearson Correlation Sig. (2-tailed) N	1								
TV police drama viewing time	Pearson Correlation Sig. (2-tailed) N	.015	1							
TV medical drama viewing time	Pearson Correlation Sig. (2-tailed) N	.090*	.643**	1						
TV law drama viewing time	Pearson Correlation Sig. (2-tailed) N	.028	.658**	.641**	1					
TV local drama viewing time	Pearson Correlation Sig. (2-tailed) N	.008	.174**	.224**	.247**	1				
Other TV drama viewing time	Pearson Correlation Sig. (2-tailed) N	.055	.456**	.452**	.473**	.210**	1			
TV reality shows viewing time.	Pearson Correlation Sig. (2-tailed) N	.151**	.298**	.372**	.299**	.464**	.265**	1		
TV late night shows	Pearson Correlation Sig. (2-tailed) N	-.045	.319**	.296**	.318**	.337**	.321**	.422**	1	
TV Daytime Talk Shows viewing	Pearson Correlation Sig. (2-tailed) N	.159**	.301**	.344**	.388**	.220**	.373**	.425**	.282**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 59 Correlations between Gender and Media Genre Times 3

		Gender	TV games shows viewing	TV music shows viewing	TV cartoons programme viewing	TV religious programme viewing	TV educational programmes viewing	International TV news channels viewing
Gender	Pearson Correlation Sig. (2-tailed) N	1						
TV games shows viewing	Pearson Correlation Sig. (2-tailed) N	.010	1					
TV music shows viewing	Pearson Correlation Sig. (2-tailed) N	.087*	.325**	1				
TV cartoons programme viewing	Pearson Correlation Sig. (2-tailed) N	.070	.298**	.449**	1			
TV religious programme viewing	Pearson Correlation Sig. (2-tailed) N	.038	.292**	.400**	.240**	1		
TV educational programmes viewing	Pearson Correlation Sig. (2-tailed) N	-.089*	.328**	.377**	.381**	.458**	1	
International TV news channels viewing	Pearson Correlation Sig. (2-tailed) N	-.148**	.200**	.316**	.215**	.372**	.453**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 60 Correlations between Gender and Media Genre Times 4

		Gender	TV business programme viewing	TV local language news programmes	TV documentary viewing time	Nigerian movies viewing on DVD, VCD & VHS	Other movies viewed on VHS or DVD or VCD
Gender	Pearson Correlation Sig. (2-tailed) N	1					
TV business programme viewing	Pearson Correlation Sig. (2-tailed) N	-.069	1				
TV local language news programmes	Pearson Correlation Sig. (2-tailed) N	-.008	.284**	1			
TV documentary viewing time	Pearson Correlation Sig. (2-tailed) N	-.089*	.431**	.376**	1		
Nigerian movies viewing on DVD, VCD & VHS	Pearson Correlation Sig. (2-tailed) N	.182**	.116**	.257**	.193**	1	
Other movies viewed on VHS or DVD or VCD	Pearson Correlation Sig. (2-tailed) N	.081*	.141**	.147**	.204**	.481**	1

Table 60 Correlations between Gender and Media Genre Times 4

		Gender	TV business programme viewing	TV local language news programmes	TV documentary viewing time	Nigerian movies viewing on DVD, VCD & VHS	Other movies viewed on VHS or DVD or VCD
Gender	Pearson Correlation Sig. (2-tailed) N	1					
TV business programme viewing	Pearson Correlation Sig. (2-tailed) N	-.069	1				
TV local language news programmes	Pearson Correlation Sig. (2-tailed) N	-.008	.284**	1			
TV documentary viewing time	Pearson Correlation Sig. (2-tailed) N	-.089*	.431**	.376**	1		
Nigerian movies viewing on DVD, VCD & VHS	Pearson Correlation Sig. (2-tailed) N	.182**	.116**	.257**	.193**	1	
Other movies viewed on VHS or DVD or VCD	Pearson Correlation Sig. (2-tailed) N	.081*	.141**	.147**	.204**	.481**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 61 Correlations between Gender and Respondents' TV Impressions 1

		Gender	Watching TV one of important things I do each day	TV presents things as they are in life	People playing parts on TV are just like their characters when in real life	TV actors about families probably behave same way in real life	TV lets me really see how other people live	Funny comedians are probably funny in real life	I can learn a lot about people by watching TV	There few TV characters I would like to become
Gender	Pearson Correlation Sig. (2-tailed) N	1								
Watching TV one of important things I do each day	Pearson Correlation Sig. (2-tailed) N	.014	1							
TV presents things as they are in life	Pearson Correlation Sig. (2-tailed) N	-.046	.291**	1						
People playing parts on TV are just like their characters when in real life	Pearson Correlation Sig. (2-tailed) N	-.029	.114**	.319**	1					
TV actors about families probably behave same way in real life	Pearson Correlation Sig. (2-tailed) N	-.039	.152**	.233**	.508**	1				
TV lets me really see how other people live	Pearson Correlation Sig. (2-tailed) N	-.046	.177**	.316**	.109**	.183**	1			
Funny comedians are probably funny in real life	Pearson Correlation Sig. (2-tailed) N	-.049	.079*	.223**	.230**	.315**	.240**	1		
I can learn a lot about people by watching TV	Pearson Correlation Sig. (2-tailed) N	-.109**	.254**	.263**	.084*	.124**	.459**	.242**	1	
There few TV characters I would like to become	Pearson Correlation Sig. (2-tailed) N	.045	.125**	.139**	.000	.056	.211**	.161**	.337**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 62 Correlations between Gender and Respondents' TV Impressions 2

		Gender	When TV is not working I really miss it	Mainza Chipenzi who acts Janson on TV Drama probably acts in real life like Janson does	TV does not show as it really is	TV lets me see what happens in other places as if I were really there	David Phetoe who plays Paul Maroka in TV show probably acts the same as Paul in real life	Without TV feel lost
Gender	Pearson Correlation Sig. (2-tailed) N	1						
When TV is not working I really miss it	Pearson Correlation Sig. (2-tailed) N	-.036	1					
Mainza Chipenzi who acts Janson on TV Drama probably acting real life like Janson does	Pearson Correlation Sig. (2-tailed) N	-.025	.066	1				
TV does not show as it really is	Pearson Correlation Sig. (2-tailed) N	-.073*	-.005	-.021	1			
TV lets me see what happens in other places as if I were really there	Pearson Correlation Sig. (2-tailed) N	-.014	.251**	.078*	.058	1		
David Phetoe who plays Paul Maroka in TV show probably acts the same as Paul in real life	Pearson Correlation Sig. (2-tailed) N	.018	.114**	.561**	.045	.061	1	
Without TV feel lost	Pearson Correlation Sig. (2-tailed) N	-.046	.420**	.137**	-.016	.222**	.174**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 63 Correlations Between Gender and Terminal Values 1

		Gender	A Prosperous Life	An Exciting Life	A Sense of Accomplishment	A World at Peace	A World of Beauty	Equality	Family Security	Freedom	Happiness
Gender	Pearson Correlation	1									
	Sig. (2-tailed)										
N											
A Prosperous Life	Pearson Correlation	.032	1								
	Sig. (2-tailed)										
N											
An Exciting Life	Pearson Correlation	.024	.399**	1							
	Sig. (2-tailed)										
N											
A Sense of Accomplishment	Pearson Correlation	.020	.227**	.293**	1						
	Sig. (2-tailed)										
N											
A World at Peace	Pearson Correlation	.020	.128**	.121**	.234**	1					
	Sig. (2-tailed)										
N											
A World of Beauty	Pearson Correlation	-.079*	.196**	.213**	.251**	.261**	1				
	Sig. (2-tailed)										
N											
Equality	Pearson Correlation	.019	.103**	.169**	.238**	.342**	.314**	1			
	Sig. (2-tailed)										
N											
Family Security	Pearson Correlation	-.026	.070*	.127**	.218**	.375**	.232**	.356**	1		
	Sig. (2-tailed)										
N											
Freedom	Pearson Correlation	.032	.098**	.166**	.209**	.256**	.263**	.297**	.271**	1	
	Sig. (2-tailed)										
N											
Happiness	Pearson Correlation	-.037	.133**	.169**	.238**	.228**	.291**	.236**	.336**	.307**	1
	Sig. (2-tailed)										
N											

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 64 Correlations Between Gender and Terminal Values 2

		Gender	Inner Harmony	Mature Love	National Security	Pleasure	Salvation	Self - Respect	Social Recognition	True Friendship	Wisdom
Gender	Pearson Correlation	1									
	Sig. (2-tailed)										
Inner Harmony	N		1								
	Pearson Correlation	-.055									
Mature Love	Sig. (2-tailed)			1							
	N	.014	.351**								
National Security	Pearson Correlation	.028	.308**	.267**	1						
	Sig. (2-tailed)										
Pleasure	N	-.098**	.080*	.211**	.090*	1					
	Pearson Correlation										
Salvation	Sig. (2-tailed)	-.006	.211**	.196**	.317**	.104**	1				
	N										
Self - Respect	Pearson Correlation	-.084*	.274**	.181**	.226**	.174**	.329**	1			
	Sig. (2-tailed)										
Social Recognition	N	-.028	.112**	.109**	.160**	.274**	.141**	.267**	1		
	Pearson Correlation										
True Friendship	Sig. (2-tailed)	-.014	.227**	.245**	.233**	.159**	.324**	.302**	.311**	1	
	N										
Wisdom	Pearson Correlation	.007	.282**	.273**	.372**	.097**	.409**	.353**	.236**	.367**	1
	Sig. (2-tailed)										
	N										

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 65 Correlations Between Gender and Instrumental Values 1

		Gender	Ambitious	Broadminded	Capable	Cheerful	Clean	Courageous	Forgiving	Helpful	Honest
Gender	Pearson Correlation	1									
	Sig. (2-tailed)										
Ambitious	N		1								
	Pearson Correlation	-.041									
Broad-minded	Sig. (2-tailed)										
	N			1							
Capable	Pearson Correlation	.005	.246**								
	Sig. (2-tailed)										
Cheerful	N				1						
	Pearson Correlation	.052	.254**	.387**							
Clean	Sig. (2-tailed)										
	N					1					
Courageous	Pearson Correlation	-.094**	.202**	.334**	.333**						
	Sig. (2-tailed)										
Forgiving	N						1				
	Pearson Correlation	-.117**	.252**	.284**	.280**	.432**					
Helpful	Sig. (2-tailed)										
	N							1			
Honest	Pearson Correlation	-.016	.240**	.358**	.289**	.295**	.366**				
	Sig. (2-tailed)										
	N								1		
	Pearson Correlation	-.019	.213**	.260**	.193**	.326**	.329**	.343**			
	Sig. (2-tailed)										
	N									1	
	Pearson Correlation	-.007	.262**	.302**	.324**	.365**	.328**	.399**	.532**		
	Sig. (2-tailed)										
	N										1
	Pearson Correlation	-.068	.198**	.230**	.266**	.284**	.303**	.418**	.352**	.401**	
	Sig. (2-tailed)										
	N										

** . Correlation is significant at the 0.01 level (2-tailed).

Table 66 Correlations Between Gender and Instrumental Values 2

		Gender	Imaginative	Independent	Intellectual	Logical	Obedient	Polite	Responsible	Self - Controlled
Gender	Pearson Correlation	1								
	Sig. (2-tailed)									
	N									
Imaginative	Pearson Correlation	.028	1							
	Sig. (2-tailed)									
	N									
Independent	Pearson Correlation	-.083*	.383**	1						
	Sig. (2-tailed)									
	N									
Intellectual	Pearson Correlation	.003	.392**	.394**	1					
	Sig. (2-tailed)									
	N									
Logical	Pearson Correlation	.031	.462**	.401**	.475**	1				
	Sig. (2-tailed)									
	N									
Obedient	Pearson Correlation	-.050	.316**	.311**	.332**	.252**	1			
	Sig. (2-tailed)									
	N									
Polite	Pearson Correlation	-.061	.318**	.326**	.357**	.301**	.583**	1		
	Sig. (2-tailed)									
	N									
Responsible	Pearson Correlation	-.034	.358**	.332**	.289**	.296**	.455**	.467**	1	
	Sig. (2-tailed)									
	N									
Self - Controlled	Pearson Correlation	-.026	.259**	.271**	.293**	.223**	.525**	.517**	.498**	1
	Sig. (2-tailed)									
	N									

*, Correlation is significant at the 0.05 level (2-tailed).

**, Correlation is significant at the 0.01 level (2-tailed).

Table 67 Correlations Between Gender and Postmaterialist Values 1

		Gender	Economic growth	Strong defence	People have say	Making beautiful cities	Maintaining order	Giving people more say	Fighting rising prices	Protect freedom of speech	A stable economy	Progress more human society	Fight crime
Gender	Pearson Correlation	1											
	Sig. (2-tailed)												
	N												
Econom	Pearson Correlation	.007	1										

ic growth	Sig. (2-tailed) N															
Strong defence	Pearson Correlation Sig. (2-tailed) N	-.162**	.288**	1												
People have say	Pearson Correlation Sig. (2-tailed) N	-.044	.323**	.230**	1											
Making beautiful cities	Pearson Correlation Sig. (2-tailed) N	-.101**	.291**	.340**	.429**	1										
Maintaining order	Pearson Correlation Sig. (2-tailed) N	.010	.278**	.287**	.142**	.238**	1									
Giving people more say	Pearson Correlation Sig. (2-tailed) N	.062	.138**	.031	.199**	.169**	.209**	1								
Fighting rising prices	Pearson Correlation Sig. (2-tailed) N	-.022	.086*	.059	.097**	.135**	.181**	.163**	1							
Protect freedom of speech	Pearson Correlation Sig. (2-tailed) N	.004	.179**	.041	.186**	.182**	.267**	.242**	.263**	1						
A stable economy	Pearson Correlation Sig. (2-tailed) N	.050	.344**	.126**	.164**	.242**	.363**	.170**	.213**	.167**	1					
Progress more human society	Pearson Correlation Sig. (2-tailed) N	.061	.124**	-.035	.193**	.208**	.131**	.318**	.229**	.269**	.187**	1				
Fight crime	Pearson Correlation Sig. (2-tailed) N	.014	.217**	.150**	.184**	.323**	.315**	.208**	.205**	.237**	.364**	.252**	1			

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 68 Correlations Between Gender and Postmaterialist Values 2

	Gender	Society where ideas count more than money	Promote jobs giving more free time	Promote policies favouring high salaries	Choose job for higher salary than service	State responsibility to provide	Less emphasis on money and material things	More emphasis on development technology	Greater respect for authority	Support for ecology protection	Participation at one civil demonstration	Given true responses	Scientific advances to harm humans	Sympathy to civil rights groups	Satisfied with importance given to statements above
Gender	Pearson Correlation Sig. (2-tailed) N	1													
Society where ideas count	Pearson Correlation Sig. (2-tailed)	.020	1												

** . Correlation is significant at the 0.01 level (2-tailed).
* . Correlation is significant at the 0.05 level (2-tailed).

[illegible]

	Sig. (2-tailed) N											
radio set	Pearson Correlation Sig. (2-tailed) N	.021	.161**	1								
video player	Pearson Correlation Sig. (2-tailed) N	.047	.136**	.130**	1							
DVD player	Pearson Correlation Sig. (2-tailed) N	.009	.256**	.197**	.278**	1						
phonograph/re cord player	Pearson Correlation Sig. (2-tailed) N	.006	.034	.032	.160**	-.004	1					
computer	Pearson Correlation Sig. (2-tailed) N	.135**	.108**	.069*	.188**	.153**	.094**	1				
Internet connection	Pearson Correlation Sig. (2-tailed) N	.092**	.051	.051	.169**	.012	.136**	.343**	1			
walkman/MP3 Player	Pearson Correlation Sig. (2-tailed) N	.082*	.066	.031	.192**	.122**	.212**	.210**	.114**	1		
VCD Player	Pearson Correlation Sig. (2-tailed) N	.013	.119**	.094**	.322**	.286**	.107**	.082*	.059	.171**	1	
cell phone radio	Pearson Correlation Sig. (2-tailed) N	.122**	-.043	.038	.162**	.123**	.036	.131**	.147**	.168**	.179**	1

**, Correlation is significant at the 0.01 level (2-tailed).

*, Correlation is significant at the 0.05 level (2-tailed).

Table 70 Correlations between Respondents' Educational Level and Media Genre Times 1

	Respondent educational level	Day time Soap opera viewing time	Evening Soap opera viewing time	TV news watching time	TV news magazine viewing time	TV sports viewing time	TV movies viewing time	TV situation comedies viewing
Respondent	Pearson Correlation	1						

educational level	Sig. (2-tailed)								
	N								
Day time Soap opera viewing time	Pearson Correlation Sig. (2-tailed) N	-.016	1						
Evening Soap opera viewing time	Pearson Correlation Sig. (2-tailed) N	.042	.554**	1					
TV news watching time	Pearson Correlation Sig. (2-tailed) N	.161**	.294**	.391**	1				
TV news magazine viewing time	Pearson Correlation Sig. (2-tailed) N	.028	.280**	.305**	.419**	1			
TV sports viewing time	Pearson Correlation Sig. (2-tailed) N	.026	.190**	.207**	.359**	.353**	1		
TV movies viewing time	Pearson Correlation Sig. (2-tailed) N	.025	.247**	.344**	.192**	.267**	.203**	1	
TV situation comedies viewing	Pearson Correlation Sig. (2-tailed) N	.082*	.250**	.327**	.211**	.347**	.277**	.476**	1

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 71 Correlations between Respondents' Educational Level and Media Genre Times 2

		Respondent educational level	TV police drama viewing time	TV medical drama viewing time	TV law drama viewing time	TV local drama viewing time	Other TV drama viewing time	TV reality shows viewing time.	TV late night shows
Respondent educational level	Pearson Correlation Sig. (2-tailed) N	1							
TV police drama viewing time	Pearson Correlation Sig. (2-tailed) N	.040	1						
TV medical drama viewing time	Pearson Correlation Sig. (2-tailed) N	.035	.643**	1					
TV law drama viewing time	Pearson Correlation Sig. (2-tailed) N	.019	.658**	.641**	1				
TV local drama viewing time	Pearson Correlation Sig. (2-tailed) N	.044	.174**	.224**	.247**	1			
Other TV drama viewing time	Pearson Correlation Sig. (2-tailed) N	.056	.456**	.452**	.473**	.210**	1		
TV reality shows viewing time.	Pearson Correlation Sig. (2-tailed) N	.052	.298**	.372**	.299**	.464**	.265**	1	
TV late night shows	Pearson Correlation Sig. (2-tailed) N	.080*	.319**	.296**	.318**	.337**	.321**	.422**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 72 Correlations between Respondents' Educational Level and Media Genre Times 4

		Respondent educational level	International TV news channels viewing	TV business programme viewing	TV local language news programmes	TV documentary viewing time	Nigerian movies viewing on DVD, VCD & VHS	Other movies viewed on VHS or DVD or VCD
Respondent educational level	Pearson Correlation Sig. (2-tailed) N	1						
International TV news channels viewing	Pearson Correlation Sig. (2-tailed) N	.123**	1					
TV business programme viewing	Pearson Correlation Sig. (2-tailed) N	.023	.449**	1				
TV local language news programmes	Pearson Correlation Sig. (2-tailed) N	-.024	.204**	.284**	1			
TV documentary viewing time	Pearson Correlation Sig. (2-tailed) N	.063	.519**	.431**	.376**	1		
Nigerian movies viewing on DVD, VCD & VHS	Pearson Correlation Sig. (2-tailed) N	-.011	.056	.116**	.257**	.193**	1	
Other movies viewed on VHS or DVD or VCD	Pearson Correlation Sig. (2-tailed) N	.033	.138**	.141**	.147**	.204**	.481**	1

** . Correlation is significant at the 0.01 level (2-tailed).

Table 73 Correlations Respondents' Educational Level and TV Impressions 1

		Respondent educational level	Watching TV one of important things I do each day	TV presents things as they are in life	People playing parts on TV are just like their characters when in real life	TV actors about families probably behave same way in real life	TV lets me really see how other people live	Funny comedians are probably funny in real life	I can learn a lot about people by watching TV
Respondent educational level	Pearson Correlation Sig. (2-tailed) N	1							
Watching TV one of important things I do each day	Pearson Correlation Sig. (2-tailed) N	-.036	1						
TV presents things as they are in life	Pearson Correlation Sig. (2-tailed) N	-.124**	.291**	1					
People playing parts on TV are just like their characters when in real life	Pearson Correlation Sig. (2-tailed) N	-.116**	.114**	.319**	1				
TV actors about families probably behave same way in real life	Pearson Correlation Sig. (2-tailed) N	-.061	.152**	.233**	.508**	1			
TV lets me really see how other people live	Pearson Correlation Sig. (2-tailed) N	-.028	.177**	.316**	.109**	.183**	1		
Funny comedians are probably funny in real life	Pearson Correlation Sig. (2-tailed) N	-.026	.079*	.223**	.230**	.315**	.240**	1	
I can learn a lot about people by watching TV	Pearson Correlation Sig. (2-tailed) N	-.059	.254**	.263**	.084*	.124**	.459**	.242**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 74 Correlations between Respondents' Educational Level and TV Impressions 3

		Respondent educational level	What happens to Chipenzi in real life probably happen to the character (Janson) on TV drama	Could do without TV for several days	What happens to Phetoes in real life probably the same happens to character (Maroka) in TV drama	I admire some TV characters	I know someone in real life like Matongo on Kabanana TV drama	I know someone like the father (Eric Forester) on the Bold and Beautiful TV show
Respondent educational level	Pearson Correlation Sig. (2-tailed) N	1						
What happens to Chipenzi in real life probably happen to the character (Janson) on TV drama	Pearson Correlation Sig. (2-tailed) N	-.079*	1					
Could do without TV for several days	Pearson Correlation Sig. (2-tailed) N	-.035	-.044	1				
What happens to Phetoes in real life probably the same happens to character (Maroka) in TV drama	Pearson Correlation Sig. (2-tailed) N	-.099**	.704**	-.024	1			
I admire some TV characters	Pearson Correlation Sig. (2-tailed) N	.018	.034	.118**	.028	1		
I know someone in real life like Matongo on Kabanana TV drama	Pearson Correlation Sig. (2-tailed) N	.008	.130**	.055	.123**	.308**	1	
I know someone like the father (Eric Forester) on the Bold and Beautiful TV show	Pearson Correlation Sig. (2-tailed) N	-.027	.206**	.031	.174**	.207**	.551**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 75 Correlations between Respondents' Educational Level and Media Attachment 1

		Respondent educational level	Watch less TV than many	Often miss what is happening in programme	Plan for favourite programmes	Mind wanders when watching TV	Record favourite programme not to miss	What I watch gives inclination to change values	Watch a lot of TV	I believe almost all I watch
Respondent educational level	Pearson Correlation Sig. (2-tailed) N	1								
Watch less TV than many	Pearson Correlation Sig. (2-tailed) N	.027	1							
Often miss what is happening in programme	Pearson Correlation Sig. (2-tailed) N	-.085*	.169**	1						
Plan for favourite programmes	Pearson Correlation Sig. (2-tailed) N	.048	-.042	-.168**	1					
Mind wanders when watching TV	Pearson Correlation Sig. (2-tailed) N	-.041	.205**	.309**	-.025	1				
Record favourite programme not to miss	Pearson Correlation Sig. (2-tailed) N	-.046	-.091**	-.043	.210**	.012	1			
What I watch gives inclination to change values	Pearson Correlation Sig. (2-tailed) N	-.042	.041	.005	.225**	.025	.134**	1		
Watch a lot of TV	Pearson Correlation Sig. (2-tailed) N	.007	-.200**	-.113**	.250**	-.042	.210**	.183**	1	
I believe almost all I watch	Pearson Correlation Sig. (2-tailed) N	-.055	.020	.018	.067	.101**	.186**	.185**	.161**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 76 Correlations between Respondents' Educational Level and Media Attachment 2

		Respondent educational level	Hardly watch TV	Think of something else while watching	Get someone to update missed programme	Often watch TV at weekends	TV programme influence on value importance	Cancel other plans to watch TV	TV programmes shape way of looking at life	Watch TV almost everyday
Respondent educational level	Pearson Correlation Sig. (2-tailed) N	1								
Hardly watch TV	Pearson Correlation Sig. (2-tailed) N	-.071*	1							
Think of something else while watching	Pearson Correlation Sig. (2-tailed) N	-.048	.238**	1						
Get someone to update missed programme	Pearson Correlation Sig. (2-tailed) N	.018	-.058	-.052	1					
Often watch TV at weekends	Pearson Correlation Sig. (2-tailed) N	.042	-.038	.051	.158**	1				
TV prog. influence on value importance	Pearson Correlation Sig. (2-tailed) N	-.020	-.024	.082*	.223**	.145**	1			
Cancel other plans to watch TV	Pearson Correlation Sig. (2-tailed) N	.026	-.025	.038	.256**	.086*	.197**	1		
TV programmes shape way of looking at life	Pearson Correlation Sig. (2-tailed) N	-.055	.022	.082*	.296**	.083*	.486**	.243**	1	
Watch TV almost everyday	Pearson Correlation Sig. (2-tailed) N	-.031	-.126**	-.014	.215**	.048	.134**	.294**	.218**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 77 Correlations between Respondents' Educational Level and Media Attachment 3

		Respondent educational level	TV influences heavy viewers accept certain values	Look forward to watch favourite TV Programme	TV can be used to pass values among Catholics	Programmes show me importance of happiness	First I do in the house is switch on TV	TV programmes create model of ideal family	TV programmes show how to be rich and happy	Pay close attention so can live like people seen in TV
Respondent educational level	Pearson Correlation Sig. (2-tailed) N	1								
TV influences heavy viewers accept certain values	Pearson Correlation Sig. (2-tailed) N	.028	1							
Look forward to watch favourite TV Programme	Pearson Correlation Sig. (2-tailed) N	.061	.185**	1						
TV can be used to pass values among Catholics	Pearson Correlation Sig. (2-tailed) N	.101**	.201**	.325**	1					
Programmes show me importance of happiness	Pearson Correlation Sig. (2-tailed) N	-.020	.171**	.386**	.321**	1				
First I do in the house is switch on TV	Pearson Correlation Sig. (2-tailed) N	.062	.059	.242**	.190**	.296**	1			
TV programmes create model of ideal family	Pearson Correlation Sig. (2-tailed) N	-.064	.188**	.198**	.176**	.372**	.270**	1		
TV programmes show how to be rich and happy	Pearson Correlation Sig. (2-tailed) N	-.083*	.153**	.116**	.096**	.280**	.178**	.387**	1	
Pay close attention so can live like people seen in TV	Pearson Correlation Sig. (2-tailed) N	-.126**	.123**	.118**	.053	.236**	.177**	.319**	.449**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 78 Correlations Between Respondent Education and Terminal Values 1

		Respondent educational level	A Prosperous Life	An Exciting Life	A Sense of Accomplishment	A World at Peace	A World of Beauty	Equality	Family Security	Freedom	Happiness
Respondent educational level	Pearson Correlation Sig. (2-tailed) N	1									
A Prosperous Life	Pearson Correlation Sig. (2-tailed) N	.052	1								
An Exciting Life	Pearson Correlation Sig. (2-tailed) N	.000	.399**	1							
A Sense of Accomplishme nt	Pearson Correlation Sig. (2-tailed) N	-.102**	.227**	.293**	1						
A World at Peace	Pearson Correlation Sig. (2-tailed) N	-.004	.128**	.121**	.234**	1					
A World of Beauty	Pearson Correlation Sig. (2-tailed) N	-.030	.196**	.213**	.251**	.261**	1				
Equality	Pearson Correlation Sig. (2-tailed) N	-.028	.103**	.169**	.238**	.342**	.314**	1			
Family Security	Pearson Correlation Sig. (2-tailed) N	.020	.070*	.127**	.218**	.375**	.232**	.356**	1		
Freedom	Pearson Correlation Sig. (2-tailed) N	-.029	.098**	.166**	.209**	.256**	.263**	.297**	.271**	1	
Happiness	Pearson Correlation Sig. (2-tailed) N	-.095**	.133**	.169**	.238**	.228**	.291**	.236**	.336**	.307**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 79 Correlations Between Respondent Education and Terminal Values 2

		Educational level	Inner Harmony	Mature Love	National Security	Pleasure	Salvation	Self - Respect	Social Recognition	True Friendship	Wisdom
Respondent educational level	Pearson Correlation	1									
	Sig. (2-tailed)										
	N										
Inner Harmony	Pearson Correlation	-.080*	1								
	Sig. (2-tailed)										
	N										
Mature Love	Pearson Correlation	-.064	.351**	1							
	Sig. (2-tailed)										
	N										
National Security	Pearson Correlation	-.009	.308**	.267**	1						
	Sig. (2-tailed)										
	N										
Pleasure	Pearson Correlation	.008	.080*	.211**	.090*	1					
	Sig. (2-tailed)										
	N										
Salvation	Pearson Correlation	-.012	.211**	.196**	.317**	.104**	1				
	Sig. (2-tailed)										
	N										
Self - Respect	Pearson Correlation	-.082*	.274**	.181**	.226**	.174**	.329**	1			
	Sig. (2-tailed)										
	N										
Social Recognition	Pearson Correlation	.058	.112**	.109**	.160**	.274**	.141**	.267**	1		
	Sig. (2-tailed)										
	N										
True Friendship	Pearson Correlation	-.035	.227**	.245**	.233**	.159**	.324**	.302**	.311**	1	
	Sig. (2-tailed)										
	N										
Wisdom	Pearson Correlation	.015	.282**	.273**	.372**	.097**	.409**	.353**	.236**	.367**	1
	Sig. (2-tailed)										
	N										

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 80 Correlations Between Respondent Education and Instrumental Values 1

		Respondent educational level	Ambitious	Broadminded	Capable	Cheerful	Clean	Courageous	Forgiving	Helpful	Honest
Respondent educational level	Pearson Correlation	1									
	Sig. (2-tailed)										
Ambitious	N		1								
	Pearson Correlation	.000									
Broadminded	Sig. (2-tailed)			1							
	N										
Capable	Pearson Correlation	-.063	.246**								
	Sig. (2-tailed)										
Cheerful	N				1						
	Pearson Correlation	-.093**	.254**	.387**							
Clean	Sig. (2-tailed)					1					
	N										
Courageous	Pearson Correlation	.009	.202**	.334**	.333**						
	Sig. (2-tailed)						1				
Forgiving	N										
	Pearson Correlation	.040	.252**	.284**	.280**	.432**					
Helpful	Sig. (2-tailed)							1			
	N										
Honest	Pearson Correlation	-.059	.240**	.358**	.289**	.295**	.366**				
	Sig. (2-tailed)								1		
	N										
	Pearson Correlation	.104**	.213**	.260**	.193**	.326**	.329**	.343**			
	Sig. (2-tailed)									1	
	N										
	Pearson Correlation	.028	.262**	.302**	.324**	.365**	.328**	.399**	.532**		
	Sig. (2-tailed)										1
	N										
	Pearson Correlation	-.037	.198**	.230**	.266**	.284**	.303**	.418**	.352**	.401**	
	Sig. (2-tailed)										
	N										

** . Correlation is significant at the 0.01 level (2-tailed).

Table 81 Correlations Between Respondent Education and Instrumental Values 2

		Respondent educational level	Imaginative	Independent	Intellectual	Logical	Loving	Obedient	Polite	Responsible	Self - Controlled
Respondent educational level	Pearson	1									
	Correlation										
Imaginative	Sig. (2-tailed)										
	N										
Independent	Pearson	-.061	1								
	Correlation										
Intellectual	Sig. (2-tailed)			1							
	N										
Logical	Pearson	-.066	.383**								
	Correlation										
Loving	Sig. (2-tailed)			.394**	1						
	N										
Obedient	Pearson	.002	.392**								
	Correlation										
Polite	Sig. (2-tailed)										
	N										
Responsible	Pearson	-.124**	.462**	.401**	.475**	1					
	Correlation										
Self - Controlled	Sig. (2-tailed)										
	N										
Respondent educational level	Pearson										
	Correlation										
Imaginative	Sig. (2-tailed)										
	N										
Independent	Pearson										
	Correlation										
Intellectual	Sig. (2-tailed)										
	N										
Logical	Pearson										
	Correlation										
Loving	Sig. (2-tailed)										
	N										
Obedient	Pearson										
	Correlation										
Polite	Sig. (2-tailed)										
	N										
Responsible	Pearson										
	Correlation										
Self - Controlled	Sig. (2-tailed)										
	N										

**, Correlation is significant at the 0.01 level (2-tailed).

*, Correlation is significant at the 0.05 level (2-tailed).

Table 82 Correlations Between Respondent Education and Postmaterialist Values 1

		Respondent educational level	Economic growth	Strong defence	People have say	Making beautiful cities	Maintaining order	Giving people more say	Fighting rising prices	Protect freedom of speech	A stable economy	Progress more human society	Fight crime
Respondent educational level	Pearson Correlation Sig. (2-tailed) N	1											
Economic growth	Pearson Correlation Sig. (2-tailed) N	-.014	1										
Strong defence	Pearson Correlation Sig. (2-tailed) N	.144**	.288**	1									
People have say	Pearson Correlation Sig. (2-tailed) N	-.005	.323**	.230**	1								
Making beautiful cities	Pearson Correlation Sig. (2-tailed) N	.038	.291**	.340**	.429**	1							
Maintaining order	Pearson Correlation Sig. (2-tailed) N	.055	.278**	.287**	.142**	.238**	1						
Giving people more say	Pearson Correlation Sig. (2-tailed) N	-.014	.138**	.031	.199**	.169**	.209**	1					
Fighting rising prices	Pearson Correlation Sig. (2-tailed) N	-.016	.086*	.059	.097**	.135**	.181**	.163**	1				
Protect freedom of speech	Pearson Correlation Sig. (2-tailed) N	-.039	.179**	.041	.186**	.182**	.267**	.242**	.263**	1			
A stable economy	Pearson Correlation Sig. (2-tailed) N	-.055	.344**	.126**	.164**	.242**	.363**	.170**	.213**	.167**	1		
Progress more human society	Pearson Correlation Sig. (2-tailed) N	-.071	.124**	-.035	.193**	.208**	.131**	.318**	.229**	.269**	.187**	1	
Fight crime	Pearson Correlation Sig. (2-tailed) N	.007	.217**	.150**	.184**	.323**	.315**	.208**	.205**	.237**	.364**	.252**	1

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 83 Correlations between Respondent Education and Postmaterialist 2

		Respondent educational level	Society where ideas count more than money	Promote jobs giving more free time	Promote policies favouring high salaries	Choose job for higher salary than service	State responsibility to provide	Less emphasis on money and material things	More emphasis on development technology	Greater respect for authority	Support for ecology protection	Participation at one civil demonstration	Given true responses	Scientific advances to harm humans	Sympathy to civil rights groups	Satisfied with importance given to statements above
Respondent educational level	Pearson Correlation Sig. (2-tailed) N	1														
Society where ideas count more than money	Pearson Correlation Sig. (2-tailed) N	-.053	1													
Promote jobs giving more free time	Pearson Correlation Sig. (2-tailed) N	.083*	.152**	1												
Promote policies favouring high salaries	Pearson Correlation Sig. (2-tailed) N	.036	.147**	.280**	1											
Choose job for higher salary than service	Pearson Correlation Sig. (2-tailed) N	.044	.091*	.196**	.201**	1										
State responsibility to provide	Pearson Correlation Sig. (2-tailed) N	.030	-.014	.026	-.034	.032	1									
Less emphasis on money and material things	Pearson Correlation Sig. (2-tailed) N	.050	-.051	.036	.067	.216**	.269**	1								
More emphasis on development technology	Pearson Correlation Sig. (2-tailed) N	.057	-.047	.055	-.007	.117**	.378**	.243**	1							
Greater respect for authority	Pearson Correlation Sig. (2-tailed) N	.003	-.042	.003	-.032	.007	.155**	.143**	.251**	1						
Support for ecology protection	Pearson Correlation Sig. (2-tailed) N	.059	-.106**	.048	-.053	.043	.299**	.185**	.386**	.243**	1					
Participation at one civil demonstration	Pearson Correlation Sig. (2-tailed) N	-.001	-.064	-.027	.019	.025	.014	.013	.020	.005	.081*	1				
Given true responses	Pearson Correlation Sig. (2-tailed) N	.119**	-.059	.094**	-.015	.109**	.322**	.147**	.407**	.167**	.372**	.056	1			
Scientific advances to harm humans	Pearson Correlation Sig. (2-tailed) N	.046	-.075*	.060	.021	.111**	.153**	.206**	.181**	.122**	.222**	.136**	.217**	1		
Sympathy to civil rights groups	Pearson Correlation Sig. (2-tailed) N	.011	-.103**	.012	-.001	.102**	.240**	.212**	.288**	.167**	.224**	.160**	.297**	.167**	1	
Satisfied with importance given to statements above	Pearson Correlation Sig. (2-tailed) N	.024	-.079*	.085*	-.036	.020	.283**	.148**	.328**	.167**	.421**	.013	.571**	.231**	.276**	1

Table 84 Correlations between Occupational Status and Media Ownership

		Occupation	TV set	radio set	video player	DVD player	Phonograph/ record player	computer	Internet connection	Walk-man/ MP3 Player	VCD Player	cell phone radio
Occupation	Pearson Correlation	1										
	Sig. (2-tailed)											
	N											
television set	Pearson Correlation	-.012	1									
	Sig. (2-tailed)											
	N											
radio set	Pearson Correlation	-.014	.161**	1								
	Sig. (2-tailed)											
	N											
video player	Pearson Correlation	-.039	.136**	.130**	1							
	Sig. (2-tailed)											
	N											
DVD player	Pearson Correlation	-.033	.256**	.197**	.278**	1						
	Sig. (2-tailed)											
	N											
phonograph/ record player	Pearson Correlation	-.052	.034	.032	.160**	-.004	1					
	Sig. (2-tailed)											
	N											
computer	Pearson Correlation	-.012	.108**	.069*	.188**	.153**	.094**	1				
	Sig. (2-tailed)											
	N											
Internet connection	Pearson Correlation	-.074*	.051	.051	.169**	.012	.136**	.343**	1			
	Sig. (2-tailed)											
	N											
walkman/MP3 Player	Pearson Correlation	.018	.066	.031	.192**	.122**	.212**	.210**	.114**	1		
	Sig. (2-tailed)											
	N											
VCD Player	Pearson Correlation	-.035	.119**	.094**	.322**	.286**	.107**	.082*	.059	.171**	1	
	Sig. (2-tailed)											
	N											
cell phone radio	Pearson Correlation	-.009	-.043	.038	.162**	.123**	.036	.131**	.147**	.168**	.179**	1
	Sig. (2-tailed)											
	N											

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 85 Correlations between Occupational Status and TV Content

		Occupation	Total Soap Opera Viewing time	Total News Viewing time	Total Drama Viewing time	New Advertising Variable
Occupation	Pearson Correlation	1				
	Sig. (2-tailed)					
	N					
Total Soap Opera Viewing time	Pearson Correlation	.059	1			
	Sig. (2-tailed)					
	N					
Total News Viewing time	Pearson Correlation	-.018	.426**	1		
	Sig. (2-tailed)					
	N					
Total Drama Viewing time	Pearson Correlation	.016	.355**	.393**	1	
	Sig. (2-tailed)					
	N					
New Advertising Variable	Pearson Correlation	.101**	.095**	.033	.022	1
	Sig. (2-tailed)					
	N					

**. Correlation is significant at the 0.01 level (2-tailed).

Table 86 Correlations Occupational Status and TV Reality 1

		Occupation	Watching TV one of important things I do each day	TV presents things as they are in life	People playing parts on TV are just like their characters when in real life	TV actors about families probably behave same way in real life	TV lets me really see how other people live	Funny comedians are probably funny in real life
Occupation	Pearson Correlation Sig. (2-tailed) N	1						
Watching TV one of important things I do each day	Pearson Correlation Sig. (2-tailed) N	.065	1					
TV presents things as they are in life	Pearson Correlation Sig. (2-tailed) N	.059	.291**	1				
People playing parts on TV are just like their characters when in real life	Pearson Correlation Sig. (2-tailed) N	.007	.114**	.319**	1			
TV actors about families probably behave same way in real life	Pearson Correlation Sig. (2-tailed) N	.061	.152**	.233**	.508**	1		
TV lets me really see how other people live	Pearson Correlation Sig. (2-tailed) N	.084*	.177**	.316**	.109**	.183**	1	
Funny comedians are probably funny in real life	Pearson Correlation Sig. (2-tailed) N	.038	.079*	.223**	.230**	.315**	.240**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 87 Correlations Between Occupational Status and TV Reality 3

		Occupation	What happens to Chipenzi in real life probably happen to the character (Janson) on TV drama	Could do without TV for several days	What happens to Phetoes in real life probably the same happens to character (Maroka) in TV drama	I admire some TV characters	I know someone in real life like Matongo on Kabanana TV drama	I know someone like the father (Eric Forester) on the Bold and Beautiful TV show
Occupation	Pearson Correlation Sig. (2-tailed) N	1						
What happens to Chipenzi in real life probably happen to the character (Janson) on TV drama	Pearson Correlation Sig. (2-tailed) N	.044	1					
Could do without TV for several days	Pearson Correlation Sig. (2-tailed) N	.037	-.044	1				
What happens to Phetoes in real life probably the same happens to character (Maroka) in TV drama	Pearson Correlation Sig. (2-tailed) N	.010	.704**	-.024	1			
I admire some TV characters	Pearson Correlation Sig. (2-tailed) N	.104**	.034	.118**	.028	1		
I know someone in real life like Matongo on Kabanana TV drama	Pearson Correlation Sig. (2-tailed) N	-.024	.130**	.055	.123**	.308**	1	
I know someone like the father (Eric Forester) on the Bold and Beautiful TV show	Pearson Correlation Sig. (2-tailed) N	-.011	.206**	.031	.174**	.207**	.551**	1

** . Correlation is significant at the 0.01 level (2-tailed).

Table 88 Correlations Between Occupational Status and TV Reality 4

		Occupation	Watching TV very important in my life	In Kabanana TV drama father is like someone I know	If I see something on TV I cannot be really sure it that way	On Friends TV Comedy Joey Tribbianni is like someone I know in life	I get useful ideas on how I should act around friends and family by watching TV situational comedies on TV
Occupation	Pearson Correlation Sig. (2-tailed)	1					
	N						
Watching TV very important in my life	Pearson Correlation Sig. (2-tailed)	.079*	1				
	N						
In Kabanana TV drama father is like someone I know	Pearson Correlation Sig. (2-tailed)	-.002	.256**	1			
	N						
If I see something on TV I cannot be really sure it that way	Pearson Correlation Sig. (2-tailed)	.056	.047	.122**	1		
	N						
On Friends TV Comedy Joey Tribbianni is like someone I know in life	Pearson Correlation Sig. (2-tailed)	-.004	.188**	.479**	.138**	1	
	N						
I get useful ideas on how I should act around friends and family by watching TV situational comedies on TV	Pearson Correlation Sig. (2-tailed)	.066	.326**	.355**	.041	.369**	1
	N						

*, Correlation is significant at the 0.05 level (2-tailed).

**, Correlation is significant at the 0.01 level (2-tailed).

Table 89 Correlations Between Respondent Income and Media Ownership

		Household income	television set	radio set	video player	DVD player	Phonograph /record player	computer	Internet connect ion	walkman/MP3 Player	VCD Player	cell phone radio
Household income	Pearson Correlation	1										
	Sig. (2-tailed)											
	N											
television set	Pearson Correlation	.162**	1									
	Sig. (2-tailed)											
	N											
radio set	Pearson Correlation	.022	.161**	1								
	Sig. (2-tailed)											
	N											
video player	Pearson Correlation	.161**	.136**	.130**	1							
	Sig. (2-tailed)											
	N											
DVD player	Pearson Correlation	.140**	.256**	.197**	.278**	1						
	Sig. (2-tailed)											
	N											
phonograph/ record player	Pearson Correlation	-.029	.034	.032	.160**	-.004	1					
	Sig. (2-tailed)											
	N											
computer	Pearson Correlation	.334**	.108**	.069*	.188**	.153**	.094**	1				
	Sig. (2-tailed)											
	N											
Internet connection	Pearson Correlation	.187**	.051	.051	.169**	.012	.136**	.343**	1			
	Sig. (2-tailed)											
	N											
walkman/MP3 Player	Pearson Correlation	.152**	.066	.031	.192**	.122**	.212**	.210**	.114**	1		
	Sig. (2-tailed)											
	N											
VCD Player	Pearson Correlation	.066	.119**	.094**	.322**	.286**	.107**	.082*	.059	.171**	1	
	Sig. (2-tailed)											
	N											
cell phone radio	Pearson Correlation	.044	-.043	.038	.162**	.123**	.036	.131**	.147**	.168**	.179**	1
	Sig. (2-tailed)											
	N											

**. Correlation is significant at the 0.01 level (2-tailed).

Table 90 Correlations between Respondent Income and Media Use

		Household income	TV viewing time day before	TV average Saturday viewing	TV average Sunday viewing	Radio daily listening	Weekly newspaper reading time	Weekly magazine reading time	Weekly Internet use time	Weekly cinema watching time	Weekly computer game playing time
Household income	Pearson Correlation	1									
	Sig. (2-tailed)										
	N										
TV viewing time day before	Pearson Correlation	.031	1								
	Sig. (2-tailed)										
	N										
TV average Saturday viewing	Pearson Correlation	.102**	.322**	1							
	Sig. (2-tailed)										
	N										
TV average Sunday viewing	Pearson Correlation	.110**	.351**	.594**	1						
	Sig. (2-tailed)										
	N										
Radio daily listening	Pearson Correlation	-.074*	.135**	.083*	.083*	1					
	Sig. (2-tailed)										
	N										
Weekly newspaper reading time	Pearson Correlation	.061	.057	.099**	.083*	.121**	1				
	Sig. (2-tailed)										
	N										
Weekly magazine reading time	Pearson Correlation	-.006	-.020	.022	.014	.000	.027	1			
	Sig. (2-tailed)										
	N										
Weekly Internet use time	Pearson Correlation	.167**	.056	.133**	.181**	.024	.329**	.031	1		
	Sig. (2-tailed)										
	N										
Weekly cinema watching time	Pearson Correlation	.003	.064	.087*	.081*	.073*	.043	.026	.188**	1	
	Sig. (2-tailed)										
	N										
Weekly computer game playing time	Pearson Correlation	.050	.081*	.038	.086*	.075*	.030	.003	.137**	.277**	1
	Sig. (2-tailed)										
	N										

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 91 Correlations Respondents' Household Income and TV Viewing Time

		Household income	TV viewing time day before	TV average Saturday viewing	TV average Sunday viewing
Household income	Pearson Correlation Sig. (2-tailed) N	1			
TV viewing time day before	Pearson Correlation Sig. (2-tailed) N	.031	1		
TV average Saturday viewing	Pearson Correlation Sig. (2-tailed) N	.102**	.322**	1	
TV average Sunday viewing	Pearson Correlation Sig. (2-tailed) N	.110**	.351**	.594**	1

** . Correlation is significant at the 0.01 level (2-tailed).

Table 92 Correlations between Respondents' Household Income and Media Genre Times 1

		Household income	Day time Soap opera viewing time	Evening Soap opera viewing time	TV news watching time	TV news magazine viewing time	TV sports viewing time	TV movies viewing time	TV situation comedies viewing
Household income	Pearson Correlation Sig. (2-tailed) N	1							
Day time Soap opera viewing time	Pearson Correlation Sig. (2-tailed) N	-.071	1						
Evening Soap opera viewing time	Pearson Correlation Sig. (2-tailed) N	-.009	.554**	1					
TV news watching time	Pearson Correlation Sig. (2-tailed) N	.034	.294**	.391**	1				
TV news magazine viewing time	Pearson Correlation Sig. (2-tailed) N	-.089*	.280**	.305**	.419**	1			
TV sports viewing time	Pearson Correlation Sig. (2-tailed) N	-.027	.190**	.207**	.359**	.353**	1		
TV movies viewing time	Pearson Correlation Sig. (2-tailed) N	.045	.247**	.344**	.192**	.267**	.203**	1	
TV situation comedies viewing	Pearson Correlation Sig. (2-tailed) N	.037	.250**	.327**	.211**	.347**	.277**	.476**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 93 Correlations between Respondents' Household Income and Media Genre Times 2

		Household income	TV police drama viewing time	TV medical drama viewing time	TV law drama viewing time	TV local drama viewing time	Other TV drama viewing time	TV reality shows viewing time.	TV late night shows
Household income	Pearson Correlation Sig. (2-tailed) N	1							
TV police drama viewing time	Pearson Correlation Sig. (2-tailed) N	.080*	1						
TV medical drama viewing time	Pearson Correlation Sig. (2-tailed) N	.085*	.643**	1					
TV law drama viewing time	Pearson Correlation Sig. (2-tailed) N	.124**	.658**	.641**	1				
TV local drama viewing time	Pearson Correlation Sig. (2-tailed) N	-.086*	.174**	.224**	.247**	1			
Other TV drama viewing time	Pearson Correlation Sig. (2-tailed) N	.077*	.456**	.452**	.473**	.210**	1		
TV reality shows viewing time.	Pearson Correlation Sig. (2-tailed) N	-.003	.298**	.372**	.299**	.464**	.265**	1	
TV late night shows	Pearson Correlation Sig. (2-tailed) N	.054	.319**	.296**	.318**	.337**	.321**	.422**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 94 Correlations between Respondents' Household Income and Media Genre Times 3

		Household income	TV Daytime Talk Shows viewing	TV games shows viewing	TV music shows viewing	TV cartoons programme viewing	TV religious programme viewing	TV educational programmes viewing
Household income	Pearson Correlation Sig. (2-tailed) N	1						
TV Daytime Talk Shows viewing	Pearson Correlation Sig. (2-tailed) N	.010	1					
TV games shows viewing	Pearson Correlation Sig. (2-tailed) N	-.102**	.368**	1				
TV music shows viewing	Pearson Correlation Sig. (2-tailed) N	-.027	.430**	.325**	1			
TV cartoons programme viewing	Pearson Correlation Sig. (2-tailed) N	.010	.353**	.298**	.449**	1		
TV religious programme viewing	Pearson Correlation Sig. (2-tailed) N	-.107**	.287**	.292**	.400**	.240**	1	
TV educational programmes viewing	Pearson Correlation Sig. (2-tailed) N	-.089*	.249**	.328**	.377**	.381**	.458**	1

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 95 Correlations between Respondents' Household Income and Media Genre Times 4

		Household income	International TV news channels viewing	TV business programme viewing	TV local language news programmes	TV documentary viewing time	Nigerian movies on DVD, VCD & VHS	Other movies viewed on VHS or DVD or VCD
Household income	Pearson Correlation Sig. (2-tailed) N	1						
International TV news channels viewing	Pearson Correlation Sig. (2-tailed) N	.085*	1					
TV business programme viewing	Pearson Correlation Sig. (2-tailed) N	-.035	.449**	1				
TV local language news programmes	Pearson Correlation Sig. (2-tailed) N	-.148**	.204**	.284**	1			
TV documentary viewing time	Pearson Correlation Sig. (2-tailed) N	.050	.519**	.431**	.376**	1		
Nigerian movies viewing on DVD, VCD & VHS	Pearson Correlation Sig. (2-tailed) N	-.096**	.056	.116**	.257**	.193**	1	
Other movies viewed on VHS or DVD or VCD	Pearson Correlation Sig. (2-tailed) N	-.053	.138**	.141**	.147**	.204**	.481**	1

796

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 96 Correlations Between Household Income and TV Reality 1

		Household income	Watching TV one of important things I do each day	TV presents things as they are in life	People playing parts on TV are just like their characters when in real life	TV actors about families probably behave same way in real life	TV lets me really see how other people live	Funny comedians are probably funny in real life	I can learn a lot about people by watching TV
Household income	Pearson Correlation Sig. (2-tailed) N	1							
Watching TV one of important things I do each day	Pearson Correlation Sig. (2-tailed) N	-.005	1						
TV presents things as they are in life	Pearson Correlation Sig. (2-tailed) N	-.171**	.291**	1					
People playing parts on TV are just like their characters when in real life	Pearson Correlation Sig. (2-tailed) N	-.140**	.114**	.319**	1				
TV actors about families probably behave same way in real life	Pearson Correlation Sig. (2-tailed) N	-.088*	.152**	.233**	.508**	1			
TV lets me really see how other people live	Pearson Correlation Sig. (2-tailed) N	-.122**	.177**	.316**	.109**	.183**	1		
Funny comedians are probably funny in real life	Pearson Correlation Sig. (2-tailed) N	-.053	.079*	.223**	.230**	.315**	.240**	1	
I can learn a lot about people by watching TV	Pearson Correlation Sig. (2-tailed) N	-.088*	.254**	.263**	.084*	.124**	.459**	.242**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 97 Correlations Between Household Income and TV Reality 2

		House hold income	There few TV characters I would like to become	When TV is not working I really miss it	Mainza Chipenzi who acts Janson on TV Drama probably acting real life like Janson does	TV does not show as it really is	TV lets me see what happens in other places as if I were really there	David Phetoe who plays Paul Maroka in TV show probably acts the same as Paul in real life	What happens to Chipenzi in real life probably happen to the character (Janson) on TV drama
Household income	Pearson Correlation Sig. (2-tailed) N	1							
There few TV characters I would like to become	Pearson Correlation Sig. (2-tailed) N	-.006	1						
When TV is not working I really miss it	Pearson Correlation Sig. (2-tailed) N	.042	.207**	1					
Mainza Chipenzi who acts Janson on TV Drama probably acting real life like Janson does	Pearson Correlation Sig. (2-tailed) N	-.110**	.149**	.066	1				
TV does not show as it really is	Pearson Correlation Sig. (2-tailed) N	.016	.044	-.005	-.021	1			
TV lets me see what happens in other places as if I were really there	Pearson Correlation Sig. (2-tailed) N	.016	.227**	.251**	.078*	.058	1		
David Phetoe who plays Paul Maroka in TV show probably acts the same as Paul in real life	Pearson Correlation Sig. (2-tailed) N	-.094*	.148**	.114**	.561**	.045	.061	1	
What happens to Chipenzi in real life probably happen to the character (Janson) on TV drama	Pearson Correlation Sig. (2-tailed) N	-.124**	.064	.078*	.452**	-.058	.048	.561**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 98 Correlations Between Household Income and TV Reality 3

		House- hold income	Could do without TV for several days	What happens to Phetoes in real life probably the same happens to character (Maroka) in TV drama	I admire some TV characters	I know someone in real life like Matongo on Kabanana TV drama	I know someone like the father (Eric Forester) on the Bold and Beautiful TV show
Household income	Pearson Correlation	1					
	Sig. (2-tailed)						
	N						
Could do without TV for several days	Pearson Correlation	-.043	1				
	Sig. (2-tailed)						
	N						
What happens to Phetoes in real life probably the same happens to character (Maroka) in TV drama	Pearson Correlation	-.111**	-.024	1			
	Sig. (2-tailed)						
	N						
I admire some TV characters	Pearson Correlation	.006	.118**	.028	1		
	Sig. (2-tailed)						
	N						
I know someone in real life like Matongo on Kabanana TV drama	Pearson Correlation	-.003	.055	.123**	.308**	1	
	Sig. (2-tailed)						
	N						
I know someone like the father (Eric Forester) on the Bold and Beautiful TV show	Pearson Correlation	-.020	.031	.174**	.207**	.551**	1
	Sig. (2-tailed)						
	N						

** . Correlation is significant at the 0.01 level (2-tailed).

Table 99 Correlations Between Household Income and TV Reality 4

		Household income	Watching TV very important in my life	In Kabanana TV drama father is like someone I know	If I see something on TV I cannot be really sure it that way	On Friends TV Comedy Joey Tribbianni is like someone I know in life	I get useful ideas on how I should act around friends and family by watching TV situational comedies on TV
Household income	Pearson Correlation Sig. (2-tailed) N	1					
Watching TV very important in my life	Pearson Correlation Sig. (2-tailed) N	-.005	1				
In Kabanana TV drama father is like someone I know	Pearson Correlation Sig. (2-tailed) N	-.042	.256**	1			
If I see something on TV I cannot be really sure it that way	Pearson Correlation Sig. (2-tailed) N	-.002	.047	.122**	1		
On Friends TV Comedy Joey Tribbianni is like someone I know in life	Pearson Correlation Sig. (2-tailed) N	-.003	.188**	.479**	.138**	1	
I get useful ideas on how I should act around friends and family by watching TV situational comedies on TV	Pearson Correlation Sig. (2-tailed) N	-.098**	.326**	.355**	.041	.369**	1

** . Correlation is significant at the 0.01 level (2-tailed).

Table 100 Correlations Between Household Income and TV World View 1

		Household income	Nowadays enjoy more watching foreign TV programmes	We used to have more time for family chatting before we got TV	I think world more friendly and peaceful now	Nowadays I do not value children as I used to before started watching TV	Before started watching a lot TV, I did not realise how much violence and crime was in world
Household income	Pearson Correlation	1					
	Sig. (2-tailed)						
	N						
Nowadays enjoy more watching foreign TV programmes	Pearson Correlation	.110**	1				
	Sig. (2-tailed)						
	N						
We used to have more time for family chatting before we got TV	Pearson Correlation	-.076*	.019	1			
	Sig. (2-tailed)						
	N						
I think world more friendly and peaceful now	Pearson Correlation	-.054	.050	.027	1		
	Sig. (2-tailed)						
	N						
Nowadays I do not value children as I used to before started watching TV	Pearson Correlation	-.106**	.099**	.094**	.141**	1	
	Sig. (2-tailed)						
	N						
Before started watching a lot TV, I did not realise how much violence and crime was in world	Pearson Correlation	-.071	.060	.212**	.001	-.007	1
	Sig. (2-tailed)						
	N						

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 101 Correlations Between Household Income and TV World View 2

		Household income	Before I watched more local TV programmes	Children used to respect elders more than nowadays	Since I started watching TV I think there are more divorce cases than before	I used to think men needed more freedom than women	Being a good person is more important than having a lot of money, cars and food
Household income	Pearson Correlation Sig. (2-tailed) N	1					
Before I watched more local TV programmes	Pearson Correlation Sig. (2-tailed) N	-.117**	1				
Children used to respect elders more than nowadays	Pearson Correlation Sig. (2-tailed) N	-.052	.176**	1			
Since I started watching TV I think there are more divorce cases than before	Pearson Correlation Sig. (2-tailed) N	-.102**	.170**	.375**	1		
I used to think men needed more freedom than women	Pearson Correlation Sig. (2-tailed) N	-.179**	.164**	.137**	.209**	1	
Being a good person is more important than having a lot of money, cars and food	Pearson Correlation Sig. (2-tailed) N	.004	.121**	.386**	.223**	.072*	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 102 Correlations between Respondents' Household Income and Media Attitudes 1

		Household income	Watch less TV than many	Plan for favourite programmes	Mind wanders when watching TV	Record favourite programme not to miss	What I watch gives inclination to change values	Watch a lot of TV	I believe almost all I watch
Household income	Pearson Correlation Sig. (2-tailed) N	1							
Watch less TV than many	Pearson Correlation Sig. (2-tailed) N	-.028	1						
Plan for favourite programmes	Pearson Correlation Sig. (2-tailed) N	.004	-.042	1					
Mind wanders when watching TV	Pearson Correlation Sig. (2-tailed) N	-.090*	.205**	-.025	1				
Record favourite programme not to miss	Pearson Correlation Sig. (2-tailed) N	-.072*	-.091**	.210**	.012	1			
What I watch gives inclination to change values	Pearson Correlation Sig. (2-tailed) N	-.086*	.041	.225**	.025	.134**	1		
Watch a lot of TV	Pearson Correlation Sig. (2-tailed) N	.089*	-.200**	.250**	-.042	.210**	.183**	1	
I believe almost all I watch	Pearson Correlation Sig. (2-tailed) N	-.085*	.020	.067	.101**	.186**	.185**	.161**	1

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

Table 103 Correlations between Respondents' Household Income and Media Attitudes 2

		Household income	Hardly watch TV	Think of something else while watching	Get someone to update missed programme	Often watch TV at weekends	TV programme influence on value importance	Cancel other plans to watch TV	TV programmes shape way of looking at life	Watch TV almost everyday
Household income	Pearson Correlation Sig. (2-tailed) N	1								
Hardly watch TV	Pearson Correlation Sig. (2-tailed) N	-.111**	1							
Think of something else while watching	Pearson Correlation Sig. (2-tailed) N	-.099**	.238**	1						
Get someone to update missed programme	Pearson Correlation Sig. (2-tailed) N	-.102**	-.058	-.052	1					
Often watch TV at weekends	Pearson Correlation Sig. (2-tailed) N	.025	-.038	.051	.158**	1				
TV prog. influence on value importance	Pearson Correlation Sig. (2-tailed) N	-.034	-.024	.082*	.223**	.145**	1			
Cancel other plans to watch TV	Pearson Correlation Sig. (2-tailed) N	-.108**	-.025	.038	.256**	.086*	.197**	1		
TV programmes shape way of looking at life	Pearson Correlation Sig. (2-tailed) N	-.135**	.022	.082*	.296**	.083*	.486**	.243**	1	
Watch TV almost everyday	Pearson Correlation Sig. (2-tailed) N	-.009	-.126**	-.014	.215**	.048	.134**	.294**	.218**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 104 Correlations between Respondents' House Income and Media Attitudes 3

		Household income	TV influences heavy viewers accept certain values	Look forward to watch favourite TV Programme	TV can be used to pass values among Catholics	Programmes show me importance of happiness	First I do in the house is switch on TV	TV programmes create model of ideal family	TV programmes show how to be rich and happy	Pay close attention so can live like people seen in TV
Household income	Pearson Correlation Sig. (2-tailed) N	1								
TV influences heavy viewers accept certain values	Pearson Correlation Sig. (2-tailed) N	-.010	1							
Look forward to watch favourite TV Programme	Pearson Correlation Sig. (2-tailed) N	.032	.185**	1						
TV can be used to pass values among Catholics	Pearson Correlation Sig. (2-tailed) N	.003	.201**	.325**	1					
Programmes show me importance of happiness	Pearson Correlation Sig. (2-tailed) N	-.124**	.171**	.386**	.321**	1				
First I do in the house is switch on TV	Pearson Correlation Sig. (2-tailed) N	.007	.059	.242**	.190**	.296**	1			
TV programmes create model of ideal family	Pearson Correlation Sig. (2-tailed) N	-.108**	.188**	.198**	.176**	.372**	.270**	1		
TV programmes show how to be rich and happy	Pearson Correlation Sig. (2-tailed) N	-.171**	.153**	.116**	.096**	.280**	.178**	.387**	1	
Pay close attention so can live like people seen in TV	Pearson Correlation Sig. (2-tailed) N	-.169**	.123**	.118**	.053	.236**	.177**	.319**	.449**	1

** . Correlation is significant at the 0.01 level (2-tailed).

Table 105 Correlations Between Occupation and Terminal Values 1

		Occupation	A Prosperous Life	An Exciting Life	A Sense of Accomplishment	A World at Peace	A World of Beauty	Equality	Family Security	Freedom	Happiness
Occupation	Pearson Correlation Sig. (2-tailed) N	1									
A Prosperous Life	Pearson Correlation Sig. (2-tailed) N	-.092*	1								
An Exciting Life	Pearson Correlation Sig. (2-tailed) N	-.069	.399**	1							
A Sense of Accomplish ment	Pearson Correlation Sig. (2-tailed) N	.020	.227**	.293**	1						
A World at Peace	Pearson Correlation Sig. (2-tailed) N	-.063	.128**	.121**	.234**	1					
A World of Beauty	Pearson Correlation Sig. (2-tailed) N	-.039	.196**	.213**	.251**	.261**	1				
Equality	Pearson Correlation Sig. (2-tailed) N	-.020	.103**	.169**	.238**	.342**	.314**	1			
Family Security	Pearson Correlation Sig. (2-tailed) N	-.039	.070*	.127**	.218**	.375**	.232**	.356**	1		
Freedom	Pearson Correlation Sig. (2-tailed) N	-.048	.098**	.166**	.209**	.256**	.263**	.297**	.271**	1	
Happiness	Pearson Correlation Sig. (2-tailed) N	-.026	.133**	.169**	.238**	.228**	.291**	.236**	.336**	.307**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 106 Correlations Between Occupation and Postmaterialist Values 2

		Occupation	Promote jobs giving more free time	Promote policies favouring high salaries	Choose job for higher salary than service	State responsibility to provide	Less emphasis on money and material things	More emphasis on development technology	Greater respect for authority	Support for ecology protection	Participation at one civil demonstration	Given true responses	Scientific advances to harm humans	Sympathy to civil rights groups	Satisfied with importance given to statements above
Occupation	Pearson Correlation	1													
	Sig. (2-tailed)														
	N														
Promote jobs giving more free time	Pearson Correlation	-.059	1												
	Sig. (2-tailed)														
	N														
Promote policies favouring high salaries	Pearson Correlation	.013	.280**	1											
	Sig. (2-tailed)														
	N														
Choose job for higher salary than service	Pearson Correlation	.001	.196**	.201**	1										
	Sig. (2-tailed)														
	N														
State responsibility to provide	Pearson Correlation	.112**	.026	-.034	.032	1									
	Sig. (2-tailed)														
	N														
Less emphasis on money and material things	Pearson Correlation	.086*	.036	.067	.216**	.269**	1								
	Sig. (2-tailed)														
	N														
More emphasis on development technology	Pearson Correlation	.077*	.055	-.007	.117**	.378**	.243**	1							
	Sig. (2-tailed)														
	N														
Greater respect for authority	Pearson Correlation	.083*	.003	-.032	.007	.155**	.143**	.251**	1						
	Sig. (2-tailed)														
	N														
Support for ecology protection	Pearson Correlation	.021	.048	-.053	.043	.299**	.185**	.386**	.243**	1					
	Sig. (2-tailed)														
	N														
Participation at one civil demonstration	Pearson Correlation	-.052	-.027	.019	.025	.014	.013	.020	.005	.081*	1				
	Sig. (2-tailed)														
	N														
Given true responses	Pearson Correlation	-.021	.094**	-.015	.109**	.322**	.147**	.407**	.167**	.372**	.056	1			
	Sig. (2-tailed)														
	N														
Scientific advances to harm humans	Pearson Correlation	.041	.060	.021	.111**	.153**	.206**	.181**	.122**	.222**	.136**	.217**	1		
	Sig. (2-tailed)														
	N														
Sympathy to civil rights groups	Pearson Correlation	-.026	.012	-.001	.102**	.240**	.212**	.288**	.167**	.224**	.160**	.297**	.167**	1	
	Sig. (2-tailed)														
	N														
Satisfied with importance given to statements above	Pearson Correlation	.043	.085*	-.036	.020	.283**	.148**	.328**	.167**	.421**	.013	.571**	.231**	.276**	1
	Sig. (2-tailed)														
	N														

**. Correlation is significant at the 0.01 level (2-tailed).

*, Correlation is significant at the 0.05 level (2-tailed).

Table 107 Correlations Between Income and Terminal Values 1

		Household income	A Prosperous Life	An Exciting Life	A Sense of Accomplishment	A World at Peace	A World of Beauty	Equality	Family Security	Freedom	Happiness
Household income	Pearson Correlation	1									
	Sig. (2-tailed)										
A Prosperous Life	N										
	Pearson Correlation	.003	1								
An Exciting Life	Sig. (2-tailed)										
	N										
A Sense of Accomplishment	Pearson Correlation	-.019	.399**	1							
	Sig. (2-tailed)										
A World at Peace	N										
	Pearson Correlation	-.115**	.227**	.293**	1						
A World of Beauty	Sig. (2-tailed)										
	N										
Equality	Pearson Correlation	.043	.128**	.121**	.234**	1					
	Sig. (2-tailed)										
Family Security	N										
	Pearson Correlation	-.046	.196**	.213**	.251**	.261**	1				
Freedom	Sig. (2-tailed)										
	N										
Happiness	Pearson Correlation	.002	.103**	.169**	.238**	.342**	.314**	1			
	Sig. (2-tailed)										
Household income	N										
	Pearson Correlation	.023	.070*	.127**	.218**	.375**	.232**	.356**	1		
A Prosperous Life	Sig. (2-tailed)										
	N										
An Exciting Life	Pearson Correlation	-.027	.098**	.166**	.209**	.256**	.263**	.297**	.271**	1	
	Sig. (2-tailed)										
A Sense of Accomplishment	N										
	Pearson Correlation	-.116**	.133**	.169**	.238**	.228**	.291**	.236**	.336**	.307**	1
A World at Peace	Sig. (2-tailed)										
	N										

**, Correlation is significant at the 0.01 level (2-tailed).

*, Correlation is significant at the 0.05 level (2-tailed).

Table 108 Correlations Between Household Income and Terminal Values 2

		Household income	Inner Harmony	Mature Love	National Security	Pleasure	Salvation	Self - Respect	Social Recognition	True Friendship	Wisdom
Household income	Pearson Correlation	1									

Inner Harmony	Sig. (2-tailed)											
	N											
Mature Love	Pearson Correlation	-.142**	1									
	Sig. (2-tailed)											
National Security	N			1								
	Pearson Correlation	-.081*	.351**									
Pleasure	Sig. (2-tailed)											
	N				1							
Salvation	Pearson Correlation	.003	.308**	.267**								
	Sig. (2-tailed)											
Self - Respect	N					1						
	Pearson Correlation	-.124**	.080*	.211**	.090*							
Social Recognition	Sig. (2-tailed)											
	N						1					
True Friendship	Pearson Correlation	-.002	.211**	.196**	.317**	.104**						
	Sig. (2-tailed)											
Wisdom	N							1				
	Pearson Correlation	-.053	.274**	.181**	.226**	.174**	.329**					
	Sig. (2-tailed)											
	N								1			
	Pearson Correlation	.072*	.112**	.109**	.160**	.274**	.141**	.267**				
	Sig. (2-tailed)											
	N									1		
	Pearson Correlation	.035	.227**	.245**	.233**	.159**	.324**	.302**	.311**			
	Sig. (2-tailed)										1	
	N											1
	Pearson Correlation	.054	.282**	.273**	.372**	.097**	.409**	.353**	.236**	.367**		
	Sig. (2-tailed)											
	N											

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Table 109 Correlations Between Income and Instrumental Values 1

		Household income	Ambitious	Broadminded	Capable	Cheerful	Clean	Courageous	Forgiving	Helpful	Honest
Household income	Pearson Correlation	1									
	Sig. (2-tailed)										
Ambitious	N		1								
	Pearson Correlation	.036									
Broadminded	Sig. (2-tailed)			1							
	N				1						
Capable	Pearson Correlation	-.035	.246**								
	Sig. (2-tailed)										
	N										
	Pearson Correlation	-.139**	.254**	.387**	1						

Cheerful	Sig. (2-tailed)										
	N										
Clean	Pearson Correlation	-.006	.202**	.334**	.333**	1					
	Sig. (2-tailed)										
Courageous	N										
	Pearson Correlation	-.017	.252**	.284**	.280**	.432**	1				
Forgiving	Sig. (2-tailed)										
	N										
Helpful	Pearson Correlation	.004	.240**	.358**	.289**	.295**	.366**	1			
	Sig. (2-tailed)										
Honest	N										
	Pearson Correlation	.108**	.213**	.260**	.193**	.326**	.329**	.343**	1		
	Sig. (2-tailed)										
	N										
	Pearson Correlation	.021	.262**	.302**	.324**	.365**	.328**	.399**	.532**	1	
	Sig. (2-tailed)										
	N										
	Pearson Correlation	-.015	.198**	.230**	.266**	.284**	.303**	.418**	.352**	.401**	1
	Sig. (2-tailed)										
	N										

** . Correlation is significant at the 0.01 level (2-tailed).

Table 110 Correlations Between Income and Instrumental Values 2

		Household income	Imaginative	Independent	Intellectual	Logical	Loving	Obedient	Polite	Responsible	Self - Controlled
Household income	Pearson Correlation	1									
	Sig. (2-tailed)										
Imaginative	N										
	Pearson Correlation	-.114**	1								
Independent	Sig. (2-tailed)										
	N										
Intellectual	Pearson Correlation	-.088*	.383**	1							
	Sig. (2-tailed)										
Logical	N										
	Pearson Correlation	-.030	.392**	.394**	1						
Loving	Sig. (2-tailed)										
	N										
	Pearson Correlation	-.175**	.462**	.401**	.475**	1					
	Sig. (2-tailed)										
	N										
	Pearson Correlation	-.051	.353**	.320**	.335**	.360**	1				
	Sig. (2-tailed)										
	N										

Obedient	Sig. (2-tailed)											
	N											
Polite	Pearson Correlation	.031	.316**	.311**	.332**	.252**	.472**	1				
	Sig. (2-tailed)											
Responsible	N								1			
	Pearson Correlation	-.010	.318**	.326**	.357**	.301**	.452**	.583**				
	Sig. (2-tailed)											
Self - Controlled	N									1		
	Pearson Correlation	-.058	.358**	.332**	.289**	.296**	.369**	.455**	.467**			
	Sig. (2-tailed)											
	N										1	
	Pearson Correlation	.041	.259**	.271**	.293**	.223**	.404**	.525**	.517**	.498**		
	Sig. (2-tailed)											
	N											1

** . Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 111 Correlations Between Household Income and Postmaterialist Values 1

	Household income	Economic growth	Strong defence	People have say	Making beautiful cities	Maintaining order	Giving people more say	Fighting rising prices	Protect freedom of speech	A stable economy	Progress more human society	Fight crime	Society where ideas count more than money
Household income	1												
Economic growth	.000	1											
Strong defence	.147**	.288**	1										
People have say	.010	.323**	.230**	1									

[illegible]

Table 112 Correlations Between Income and Postmaterialist Values 2

		Household income	Promote jobs giving more free time	Promote policies favouring high salaries	Choose job for higher salary than service	State responsibility to provide	Less emphasis on money and material things	More emphasis on development technology	Greater respect for authority	Support for ecology protection	Participation at one civil demonstration	Given true responses	Scientific advances to harm humans	Sympathy to civil rights groups	Satisfied with importance given to statements above
Household income	Pearson Correlation Sig. (2-tailed)	1													
Promote jobs giving more free time	Pearson Correlation Sig. (2-tailed)	.014	1												
Promote policies favouring high salaries	Pearson Correlation Sig. (2-tailed)	.028	.280**	1											
Choose job for higher salary than service	Pearson Correlation Sig. (2-tailed)	.009	.196**	.201**	1										
State responsibility to provide	Pearson Correlation Sig. (2-tailed)	.016	.026	-.034	.032	1									
Less emphasis on money and material things	Pearson Correlation Sig. (2-tailed)	.105**	.036	.067	.216**	.269**	1								
More emphasis on development technology	Pearson Correlation Sig. (2-tailed)	-.005	.055	-.007	.117**	.378**	.243**	1							
Greater respect for authority	Pearson Correlation Sig. (2-tailed)	-.014	.003	-.032	.007	.155**	.143**	.251**	1						
Support for ecology protection	Pearson Correlation Sig. (2-tailed)	-.012	.048	-.053	.043	.299**	.185**	.386**	.243**	1					
Participation at one civil demonstration	Pearson Correlation Sig. (2-tailed)	-.034	-.027	.019	.025	.014	.013	.020	.005	.081*	1				
Given true responses	Pearson Correlation Sig. (2-tailed)	.096**	.094**	-.015	.109**	.322**	.147**	.407**	.167**	.372**	.056	1			
Scientific advances to harm humans	Pearson Correlation Sig. (2-tailed)	-.011	.060	.021	.111**	.153**	.206**	.181**	.122**	.222**	.136**	.217**	1		
Sympathy to civil rights groups	Pearson Correlation Sig. (2-tailed)	.008	.012	-.001	.102**	.240**	.212**	.288**	.167**	.224**	.160**	.297**	.167**	1	
Satisfied with importance given to statements above	Pearson Correlation Sig. (2-tailed)	.029	.085*	-.036	.020	.283**	.148**	.328**	.167**	.421**	.013	.571**	.231**	.276**	1

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Table 113 Correlations Between Respondent Residence and Media Ownership

		Present residence	television set	radio set	video player	DVD player	phonograph/record player	computer	Internet connection	walkman/MP 3 Player	VCD Player	cell phone radio
Present residence	Pearson Correlation	1										
	Sig. (2-tailed)											
	N											
television set	Pearson Correlation	.052	1									
	Sig. (2-tailed)											
	N											
radio set	Pearson Correlation	.022	.161**	1								
	Sig. (2-tailed)											
	N											
video player	Pearson Correlation	.041	.136**	.130**	1							
	Sig. (2-tailed)											
	N											
DVD player	Pearson Correlation	-.020	.256**	.197**	.278**	1						
	Sig. (2-tailed)											
	N											
phonograph/record player	Pearson Correlation	.024	.034	.032	.160**	-.004	1					
	Sig. (2-tailed)											
	N											
computer	Pearson Correlation	.086*	.108**	.069*	.188**	.153**	.094**	1				
	Sig. (2-tailed)											
	N											
Internet connection	Pearson Correlation	.035	.051	.051	.169**	.012	.136**	.343**	1			
	Sig. (2-tailed)											
	N											
walkman/M P3 Player	Pearson Correlation	.072*	.066	.031	.192**	.122**	.212**	.210**	.114**	1		
	Sig. (2-tailed)											
	N											
VCD Player	Pearson Correlation	.015	.119**	.094**	.322**	.286**	.107**	.082*	.059	.171**	1	
	Sig. (2-tailed)											
	N											
cell phone radio	Pearson Correlation	.056	-.043	.038	.162**	.123**	.036	.131**	.147**	.168**	.179**	1
	Sig. (2-tailed)											
	N											

*. Correlation is significant at the 0.05 level (2-tailed).
 **. Correlation is significant at the 0.01 level (2-tailed).

Table 114 Correlations Between Residence and TV Reality 1

		Present residence	Watching TV one of important things I do each day	TV presents things as they are in life	People playing parts on TV are just like their characters when in real life	TV actors about families probably behave same way in real life	TV lets me really see how other people live	Funny comedians are probably funny in real life	I can learn alot about people by watching TV
Present residence	Pearson Correlation Sig. (2-tailed) N	1							
Watching TV one of important things I do each day	Pearson Correlation Sig. (2-tailed) N	.011	1						
TV presents things as they are in life	Pearson Correlation Sig. (2-tailed) N	-.094**	.291**	1					
People playing parts on TV are just like their characters when in real life	Pearson Correlation Sig. (2-tailed) N	-.061	.114**	.319**	1				
TV actors about families probably behave same way in real life	Pearson Correlation Sig. (2-tailed) N	-.059	.152**	.233**	.508**	1			
TV lets me really see how other people live	Pearson Correlation Sig. (2-tailed) N	-.080*	.177**	.316**	.109**	.183**	1		
Funny comedians are probably funny in real life	Pearson Correlation Sig. (2-tailed) N	-.071*	.079*	.223**	.230**	.315**	.240**	1	
I can learn a lot about people by watching TV	Pearson Correlation Sig. (2-tailed) N	-.044	.254**	.263**	.084*	.124**	.459**	.242**	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 115 Correlations Between Residence and TV Reality 2

		Present residence	There few TV characters I would like to become	When TV is not working I really miss it	Mainza Chipenzi who acts Janson on TV Drama probably acting real life like Janson does	TV does not show as it really is	TV lets me see what happens in other places as if I were really there	David Phetoe who plays Paul Maroka in TV show probably acts the same as Paul in real life	Without TV feel lost
Present residence	Pearson Correlation Sig. (2-tailed) N	1							
There few TV characters I would like to become	Pearson Correlation Sig. (2-tailed) N	.026	1						
When TV is not working I really miss it	Pearson Correlation Sig. (2-tailed) N	-.008	.207**	1					
Mainza Chipenzi who acts Janson on TV Drama probably acting real life like Janson does	Pearson Correlation Sig. (2-tailed) N	-.029	.149**	.066	1				
TV does not show as it really is	Pearson Correlation Sig. (2-tailed) N	.072*	.044	-.005	-.021	1			
TV lets me see what happens in other places as if I were really there	Pearson Correlation Sig. (2-tailed) N	-.036	.227**	.251**	.078*	.058	1		
David Phetoe who plays Paul Maroka in TV show probably acts the same as Paul in real life	Pearson Correlation Sig. (2-tailed) N	-.034	.148**	.114**	.561**	.045	.061	1	
Without TV feel lost	Pearson Correlation Sig. (2-tailed) N	-.020	.084*	.420**	.137**	-.016	.222**	.174**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 116 Correlations Between Residence and TV Reality 3

		Present residence	What happens to Chipenzi in real life probably happen to the character (Janson) on TV drama	Could do without TV for several days	What happens to Phetoes in real life probably the same happens to character (Maroka) in TV drama	I admire some TV characters	I know someone in real life like Matongo on Kabanana TV drama	I know someone like the father (Eric Forester) on the Bold and Beautiful TV show
Present residence	Pearson Correlation Sig. (2-tailed) N	1						
What happens to Chipenzi in real life probably happen to the character (Janson) on TV drama	Pearson Correlation Sig. (2-tailed) N	-.036	1					
Could do without TV for several days	Pearson Correlation Sig. (2-tailed) N	-.001	-.044	1				
What happens to Phetoes in real life probably the same happens to character (Maroka) in TV drama	Pearson Correlation Sig. (2-tailed) N	-.034	.704**	-.024	1			
I admire some TV characters	Pearson Correlation Sig. (2-tailed) N	.090*	.034	.118**	.028	1		
I know someone in real life like Matongo on Kabanana TV drama	Pearson Correlation Sig. (2-tailed) N	.008	.130**	.055	.123**	.308**	1	
I know someone like the father (Eric Forester) on the Bold and Beautiful TV show	Pearson Correlation Sig. (2-tailed) N	.034	.206**	.031	.174**	.207**	.551**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 117 Correlations Between Residence and TV Reality 4

		Present residence	Watching TV very important in my life	In Kabanana TV drama father is like someone I know	If I see something on TV I cannot be really sure it that way	On Friends TV Comedy Joey Tribbiani is like someone I know in life	I get useful ideas on how I should act around friends and family by watching TV situational comedies on TV
Present residence	Pearson Correlation Sig. (2-tailed) N	1					
Watching TV very important in my life	Pearson Correlation Sig. (2-tailed) N	-.098**	1				
In Kabanana TV drama father is like someone I know	Pearson Correlation Sig. (2-tailed) N	.081*	.256**	1			
If I see something on TV I cannot be really sure it that way	Pearson Correlation Sig. (2-tailed) N	.057	.047	.122**	1		
On Friends TV Comedy Joey Tribbiani is like someone I know in life	Pearson Correlation Sig. (2-tailed) N	.021	.188**	.479**	.138**	1	
I get useful ideas on how I should act around friends and family by watching TV situational comedies on TV	Pearson Correlation Sig. (2-tailed) N	-.081*	.326**	.355**	.041	.369**	1

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 118 Correlations Between Residence and Life Satisfaction

		Present residence	My life almost perfect	I would change nothing of my life	I am satisfied with my life	I got all I want in life	Living high standard of life
Present residence	Pearson Correlation Sig. (2-tailed) N	1					
My life almost perfect	Pearson Correlation Sig. (2-tailed) N	.027	1				
I would change nothing of my life	Pearson Correlation Sig. (2-tailed) N	-.103**	.276**	1			
I am satisfied with my life	Pearson Correlation Sig. (2-tailed) N	-.047	.294**	.206**	1		
I got all I want in life	Pearson Correlation Sig. (2-tailed) N	.034	.289**	.168**	.435**	1	
Living high standard of life	Pearson Correlation Sig. (2-tailed) N	-.027	.376**	.225**	.372**	.499**	1

**. Correlation is significant at the 0.01 level (2-tailed).

Table 119 Correlations Between Residence and TV World View 1

		Present residence	Nowadays enjoy more watching foreign TV programmes	We used to have more time for family chatting before we got TV	I think world more friendly and peaceful now	Nowadays I do not value children as I used to before started watching TV	Before started watching a lot TV, I did not realise how much violence and crime was in world
Present residence	Pearson Correlation Sig. (2-tailed) N	1					
Nowadays enjoy more watching foreign TV programmes	Pearson Correlation Sig. (2-tailed) N	.056	1				
We used to have more time for family chatting before we got TV	Pearson Correlation Sig. (2-tailed) N	-.013	.019	1			
I think world more friendly and peaceful now	Pearson Correlation Sig. (2-tailed) N	-.083*	.050	.027	1		
Nowadays I do not value children as I used to before started watching TV	Pearson Correlation Sig. (2-tailed) N	-.026	.099**	.094**	.141**	1	
Before started watching a lot TV, I did not realise how much violence and crime was in world	Pearson Correlation Sig. (2-tailed) N	-.008	.060	.212**	.001	-.007	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 120 Correlations Between Residence and Terminal Values 2

		Present residence	Inner Harmony	Mature Love	National Security	Pleasure	Salvation	Self - Respect	Social Recognition	True Friendship	Wisdom
Present residence	Pearson Correlation	1									
	Sig. (2-tailed)										
Inner Harmony	Pearson Correlation	-.015	1								
	Sig. (2-tailed)										
Mature Love	Pearson Correlation	.007	.351**	1							
	Sig. (2-tailed)										
National Security	Pearson Correlation	.058	.308**	.267**	1						
	Sig. (2-tailed)										
Pleasure	Pearson Correlation	-.038	.080*	.211**	.090*	1					
	Sig. (2-tailed)										
Salvation	Pearson Correlation	-.091*	.211**	.196**	.317**	.104**	1				
	Sig. (2-tailed)										
Self - Respect	Pearson Correlation	-.016	.274**	.181**	.226**	.174**	.329**	1			
	Sig. (2-tailed)										
Social Recognition	Pearson Correlation	.002	.112**	.109**	.160**	.274**	.141**	.267**	1		
	Sig. (2-tailed)										
True Friendship	Pearson Correlation	-.017	.227**	.245**	.233**	.159**	.324**	.302**	.311**	1	
	Sig. (2-tailed)										
Wisdom	Pearson Correlation	.009	.282**	.273**	.372**	.097**	.409**	.353**	.236**	.367**	1
	Sig. (2-tailed)										

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

	Present residence	Promote jobs giving more free time	Promote policies favouring high salaries	Choose job for higher salary than service	State responsibility to provide	Less emphasis on money and material things	More emphasis on development technology	Greater respect for authority	Support for ecology protection	Participation at one civil demonstration	Given true responses	Scientific advances to harm humans	Sympathy to civil rights groups	Satisfied with importance given to statements above
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Table 121 Correlations Between Residence and Postmaterialist Values 2

Present residence	Pearson Correlation Sig. (2-tailed)	1													
Promote jobs giving more free time	Pearson Correlation Sig. (2-tailed)	-.002	1												
Promote policies favouring high salaries	Pearson Correlation Sig. (2-tailed)	-.009	.280**	1											
Choose job for higher salary than service	Pearson Correlation Sig. (2-tailed)	-.043	.196**	.201**	1										
State responsibility to provide	Pearson Correlation Sig. (2-tailed)	.069	.026	-.034	.032	1									
Less emphasis on money and material things	Pearson Correlation Sig. (2-tailed)	.043	.036	.067	.216**	.269**	1								
More emphasis on development technology	Pearson Correlation Sig. (2-tailed)	.062	.055	-.007	.117**	.378**	.243**	1							
Greater respect for authority	Pearson Correlation Sig. (2-tailed)	.020	.003	-.032	.007	.155**	.143**	.251**	1						
Support for ecology protection	Pearson Correlation Sig. (2-tailed)	.020	.048	-.053	.043	.299**	.185**	.386**	.243**	1					
Participation at one civil demonstration	Pearson Correlation Sig. (2-tailed)	.066	-.027	.019	.025	.014	.013	.020	.005	.081*	1				
Given true responses	Pearson Correlation Sig. (2-tailed)	.053	.094**	-.015	.109**	.322**	.147**	.407**	.167**	.372**	.056	1			
Scientific advances to harm humans	Pearson Correlation Sig. (2-tailed)	-.012	.060	.021	.111**	.153**	.206**	.181**	.122**	.222**	.136**	.217**	1		
Sympathy to civil rights groups	Pearson Correlation Sig. (2-tailed)	.089*	.012	-.001	.102**	.240**	.212**	.288**	.167**	.224**	.160**	.297**	.167**	1	
Satisfied with importance given to statements above	Pearson Correlation Sig. (2-tailed)	.022	.085*	-.036	.020	.283**	.148**	.328**	.167**	.421**	.013	.571**	.231**	.276**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Appendix 5: Second Level Regression Analyses

1.0 Terminal Values

1.1. Ideal Values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.331 ^a	.110	.092	4.144

a. Predictors: (Constant), TVWorldview Factor1, LifeSatisfaction Factor, Age, TVReality Factor6, Total Drama Viewing time, Household Income recoded 2, TV Viewing Factor1 (TVattitude1), TVReality Factor4, TV Viewing Factor4 (TVattitude4), TVReality Factor1

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	1074.443	10	107.444	6.256	.000^b
Residual	8707.063	507	17.174		
Total	9781.506	517			

a. Dependent Variable: Terminal Values Factor1 (Idealvalues)

b. Predictors: (Constant), TVWorldview Factor1, Life Satisfaction Factor, Age, TVReality Factor6, Total Drama Viewing time, Household Income recoded 2, TV Viewing Factor1 (TVattitude1), TVReality Factor4, TV Viewing Factor4 (TVattitude4), TVReality Factor1

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	17.709	1.376		12.874	.000
Age	.036	.014	.112	2.561	.011
TV Viewing Factor1 (TVattitude1)	-.112	.052	-.104	-2.146	.032
TV Viewing Factor4 (TVattitude4)	-.082	.040	-.103	-2.060	.040
LifeSatisfaction Factor	.048	.031	.066	1.526	.128
Total Drama Viewing time	.018	.027	.028	.656	.512
Household Income recoded 2	-.186	.135	-.060	-1.374	.170
TVReality Factor1	-.041	.040	-.053	-1.031	.303
TVReality Factor4	-.095	.035	-.127	-2.746	.006
TVReality Factor6	.104	.041	.116	2.537	.011
TVWorldview Factor1	-.042	.042	-.047	-1.012	.312

a. Dependent Variable: Terminal Values Factor1 (Idealvalues)

1.2 Pleasure-exciting values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.345 ^a	.119	.098	2.649

a. Predictors: (Constant), Weekly Internet use time, TV Viewing Factor6 (TVattitude6), TVReality Factor5, TVWorldview Factor2, Total Soap Opera Viewing time, radio set , Age, TVReality Factor4, Household Income recoded 2, TV Viewing Factor1 (TVattitude1), Total TV Viewing time, TVReality Factor3

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	481.514	12	40.126	5.718	.000^b
Residual	3564.870	508	7.017		
Total	4046.384	520			

a. Dependent Variable: Terminal Values Factor2 (Pleasureexcitingvalues)

b. Predictors: (Constant), Weekly Internet use time, TV Viewing Factor6 (TVattitude6), TVReality Factor5, TVWorldview Factor2, Total Soap Opera Viewing time, radio set , Age, TVReality Factor4, Household Income recoded 2, TV Viewing Factor1 (TVattitude1), Total TV Viewing time, TVReality Factor3

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	8.053	.957		8.418	.000
	Age	.052	.009	.252	5.893	.000
	TV Viewing Factor1 (TVattitude1)	-.057	.032	-.083	-1.804	.072
	TV Viewing Factor6 (TVattitude6)	.066	.031	.092	2.119	.035
	Total TV Viewing time	.000	.000	-.020	-.428	.669
	radio set	-1.063	.482	-.093	-2.205	.028
	TVReality Factor3	-.055	.023	-.113	-2.414	.016
	TVReality Factor4	-.014	.021	-.030	-.680	.497
	TVWorldview Factor2	-.041	.048	-.036	-.853	.394
	TVReality Factor5	.050	.043	.049	1.152	.250
	Household Income recoded 2	-.152	.086	-.077	-1.754	.080
	Total Soap Opera Viewing time	-.061	.032	-.083	-1.899	.058
	Weekly Internet use time	.000	.000	.021	.475	.635

a. Dependent Variable: Terminal Values Factor2 (Pleasureexcitingvalues)

1.3 Traditional values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.207 ^a	.043	.033	2.158

a. Predictors: (Constant), TVReality Factor1, Weekly cinema watching time, Age, TV Viewing Factor6 (TVattitude6), New Advertising Variable, TV Viewing Factor4 (TVattitude4)

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	126.187	6	21.031	4.515	.000^b
Residual	2813.607	604	4.658		
Total	2939.794	610			

a. Dependent Variable: Terminal Values Factor3 (Traditionalvalues)

b. Predictors: (Constant), TVReality Factor1, Weekly cinema watching time, Age, TV Viewing Factor6 (TVattitude6), New Advertising Variable, TV Viewing Factor4 (TVattitude4)

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	7.236	.571		12.680	.000
Age	.020	.007	.123	3.027	.003
TV Viewing Factor4 (TVattitude4)	-.034	.017	-.086	-1.939	.053
TV Viewing Factor6 (TVattitude6)	.038	.024	.066	1.591	.112
Weekly cinema watching time	.001	.000	.072	1.772	.077
New Advertising Variable	-.037	.020	-.080	-1.864	.063
TVReality Factor1	-.015	.017	-.040	-.886	.376

a. Dependent Variable: Terminal Values Factor3 (Traditionalvalues)

2.0 Instrumental Values

2.1 Personality Values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.284 ^a	.081	.065	4.576

a. Predictors: (Constant), TVWorldview Factor2, Gender, TVWorldview Factor1, Weekly cinema watching time, TV Viewing Factor2

(TVattitude2), Age, Weekly Internet use time, New Advertising Variable, TV Viewing Factor1 (TVattitude1), TV Viewing Factor4 (TVattitude4)

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	1070.796	10	107.080	5.115	.000^b
Residual	12184.995	582	20.936		
Total	13255.791	592			

a. Dependent Variable: Instrumental Values Factor1 (Personalityvalues)

b. Predictors: (Constant), TVWorldview Factor2, Gender, TVWorldview Factor1, Weekly cinema watching time, TV Viewing Factor2 (TVattitude2), Age, Weekly Internet use time, New Advertising Variable, TV Viewing Factor1 (TVattitude1), TV Viewing Factor4 (TVattitude4)

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	15.723	1.490		10.553	.000
Age	.042	.014	.120	2.907	.004
Gender	-.828	.379	-.088	-2.182	.030
TV Viewing Factor4 (TVattitude4)	-.045	.038	-.053	-1.176	.240
New Advertising Variable	-.075	.042	-.075	-1.801	.072
Weekly Internet use time	.001	.000	.065	1.586	.113
Weekly cinema watching time	.002	.001	.114	2.771	.006
TV Viewing Factor1 (TVattitude1)	.060	.052	.052	1.156	.248
TV Viewing Factor2 (TVattitude2)	-.029	.047	-.025	-.611	.541
TVWorldview Factor1	-.082	.042	-.084	-1.960	.050
TVWorldview Factor2	.302	.076	.161	3.969	.000

a. Dependent Variable: Instrumental Values Factor1 (Personalityvalues)

2.2 Intellectual Values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.293 ^a	.086	.075	3.077

a. Predictors: (Constant), Total News Viewing time, TVWorldview Factor2, Age, TVReality Factor4, Respondent educational level recorded, Household Income recoded 2, TVReality Factor2

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	532.821	7	76.117	8.040	.000^b
Residual	5661.511	598	9.467		
Total	6194.332	605			

a. Dependent Variable: Instrumental Values Factor2 (Intellectualvalues)

b. Predictors: (Constant), Total News Viewing time, TVWorldview Factor2, Age, TVReality Factor4, Respondent educational level recorded, Household Income recoded 2, TVReality Factor2

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	9.134	.688		13.281	.000
Age	.024	.009	.101	2.534	.012
TVReality Factor2	.035	.027	.056	1.323	.186
TVReality Factor4	-.038	.023	-.069	-1.679	.094
TVWorldview Factor2	.229	.051	.179	4.478	.000
Respondent educational level recorded	-.104	.089	-.048	-1.174	.241
Household Income recoded 2	-.229	.096	-.100	-2.390	.017
Total News Viewing time	-.124	.035	-.139	-3.520	.000

a. Dependent Variable: Instrumental Values Factor2 (Intellectualvalues)

3.0 Post materialist values

3.1 Support – Responsibility

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.356 ^a	.127	.106	2.365

a. Predictors: (Constant), Respondent educational level recorded, TV Viewing Factor6 (TVattitude6), Total Drama Viewing time, TVReality Factor5, Age, Gender, walkman/MP3 Player, TV Viewing Factor2 (TVattitude2), TVReality Factor1, Weekly Internet use time, Total TV Viewing time, New Advertising Variable, TVWorldview Factor1

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	442.861	13	34.066	6.089	.000 ^b
Residual	3054.623	546	5.595		
Total	3497.484	559			

a. Dependent Variable: Support - Responsibility

b. Predictors: (Constant), Respondent educational level recorded, TV Viewing Factor6 (TVattitude6), Total Drama Viewing time, TVReality Factor5, Age, Gender, walkman/MP3 Player, TV Viewing Factor2 (TVattitude2), TVReality Factor1, Weekly Internet use time, Total TV Viewing time, New Advertising Variable, TVWorldview Factor1

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	6.494	.893		7.271	.000
Age	.030	.008	.162	3.900	.000
Gender	-.429	.203	-.086	-2.109	.035
TV Viewing Factor2 (TVattitude2)	-.057	.025	-.093	-2.244	.025
TV Viewing Factor6 (TVattitude6)	.066	.027	.101	2.411	.016
walkman/MP3 Player	.402	.250	.066	1.610	.108
Weekly Internet use time	.000	.000	.081	1.932	.054
New Advertising Variable	-.059	.023	-.113	-2.610	.009
TVReality Factor1	-.029	.020	-.066	-1.449	.148
TVReality Factor5	.091	.038	.099	2.425	.016
TVWorldview Factor1	-.035	.023	-.067	-1.499	.134
Total TV Viewing time	.001	.000	.099	2.313	.021
Total Drama Viewing time	-.037	.015	-.100	-2.362	.019
Respondent educational level recorded	.098	.070	.058	1.399	.162

a. Dependent Variable: Support – Responsibility

3.2 Freedom – Ideal Society Values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.237 ^a	.056	.046	2.520

a. Predictors: (Constant), TVReality Factor5, Age, LifeSatisfaction Factor, Weekly magazine reading time, Respondent educational level recorded, Gender, phonograph/record player

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	251.038	7	35.863	5.645	.000^b
Residual	4218.081	664	6.353		
Total	4469.119	671			

a. Dependent Variable: Freedom - Ideal Society

b. Predictors: (Constant), TVReality Factor5, Age, LifeSatisfaction Factor, Weekly magazine reading time, Respondent educational level recorded, Gender, phonograph/record player

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	5.749	.609		9.442	.000
	Age	.022	.007	.114	2.982	.003
	Gender	-.461	.197	-.089	-2.343	.019
	Weekly magazine reading time	.000	.000	.088	2.333	.020
	Life Satisfaction Factor	.038	.016	.088	2.308	.021
	Respondent educational level recorded	.161	.067	.092	2.422	.016
	phonograph/record player	-.572	.403	-.054	-1.418	.157
	TVReality Factor5	.063	.035	.068	1.789	.074

a. Dependent Variable: Freedom - Ideal Society

3.3 Work Values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.208 ^a	.043	.036	2.167

a. Predictors: (Constant), Household Income recoded 2, TV Viewing Factor3

(TVattitude3), television set, TVWorldview Factor2, TVWorldview Factor3

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	140.570	5	28.114	5.989	.000^b
Residual	3112.393	663	4.694		
Total	3252.963	668			

a. Dependent Variable: Work

b. Predictors: (Constant), Household Income recoded 2, TV Viewing Factor3 (TVattitude3), television set, TVWorldview Factor2, TVWorldview Factor3

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	8.306	.774		10.726	.000
TV Viewing Factor3 (TVattitude3)	.041	.016	.099	2.573	.010
television set	-2.283	.733	-.119	-3.115	.002
TVWorldview Factor2	.064	.033	.074	1.922	.055
TVWorldview Factor3	-.106	.041	-.101	-2.602	.009
Household Income recoded 2	-.063	.061	-.040	-1.029	.304

a. Dependent Variable: Work

3.4 Eco – Defence – People say cities Values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.356 ^a	.127	.106	2.365

a. Predictors: (Constant), Respondent educational level recorded, TV Viewing Factor6 (TVattitude6), Total Drama Viewing time, TVReality Factor5, Age, Gender, walkman/MP3 Player, TV Viewing Factor2 (TVattitude2), TVReality Factor1, Weekly Internet use time, Total TV Viewing time, New Advertising Variable, TVWorldview Factor1

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	442.861	13	34.066	6.089	.000^b
Residual	3054.623	546	5.595		
Total	3497.484	559			

a. Dependent Variable: Eco - defence - People say - cities

b. Predictors: (Constant), Respondent educational level recorded, TV Viewing Factor6 (TVattitude6), Total Drama Viewing time, TVReality Factor5, Age, Gender, walkman/MP3 Player, TV Viewing Factor2 (TVattitude2), TVReality Factor1, Weekly Internet use time, Total TV Viewing time, New Advertising Variable, TVWorldview Factor1

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	6.494	.893		7.271	.000
Age	.030	.008	.162	3.900	.000
Gender	-.429	.203	-.086	-2.109	.035
TV Viewing Factor2 (TVattitude2)	-.057	.025	-.093	-2.244	.025
TV Viewing Factor6 (TVattitude6)	.066	.027	.101	2.411	.016
walkman/MP3 Player	.402	.250	.066	1.610	.108
Weekly Internet use time	.000	.000	.081	1.932	.054
New Advertising Variable	-.059	.023	-.113	-2.610	.009
TVReality Factor1	-.029	.020	-.066	-1.449	.148
TVReality Factor5	.091	.038	.099	2.425	.016
TVWorldview Factor1	-.035	.023	-.067	-1.499	.134
Total TV Viewing time	.001	.000	.099	2.313	.021
Total Drama Viewing time	-.037	.015	-.100	-2.362	.019
Respondent educational level recorded	.098	.070	.058	1.399	.162

a. Dependent Variable: Eco - defence - People say - cities

3.5 Civil – Scientific values

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.309 ^a	.096	.084	2.970

a. Predictors: (Constant), TVWorldview Factor1, Gender, TVReality Factor6, TVReality Factor5, TVReality Factor4, New Advertising Variable, TVReality Factor3, TVReality Factor1

ANOVA ^a					
Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	558.605	8	69.826	7.918	.000 ^b
Residual	5282.420	599	8.819		
Total	5841.025	607			

a. Dependent Variable: Civil - Scientific

b. Predictors: (Constant), TVWorldview Factor1, Gender, TVReality Factor6, TVReality Factor5, TVReality Factor4, New Advertising Variable, TVReality Factor3, TVReality Factor1

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	4.700	.872		5.391	.000
Gender	-.474	.243	-.077	-1.956	.051
New Advertising Variable	.030	.028	.046	1.063	.288
TVReality Factor1	.020	.027	.037	.725	.469
TVReality Factor3	-.065	.025	-.120	-2.629	.009
TVReality Factor4	.070	.023	.129	3.018	.003
TVReality Factor5	.081	.045	.070	1.780	.076
TVReality Factor6	.043	.027	.067	1.565	.118
TVWorldview Factor1	.121	.028	.183	4.283	.000

a. Dependent Variable: Civil – Scientific

3.6 Order – Stability values

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.108 ^a	.012	.010	2.056

a. Predictors: (Constant), TVWorldview Factor2

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	37.181	1	37.181	8.799	.003 ^b
	Residual	3169.287	750	4.226		
	Total	3206.468	751			

a. Dependent Variable: Order - Stability

b. Predictors: (Constant), TVWorldview Factor2

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	5.336	.167		32.040	.000
TVWorldview Factor2	.086	.029	.108	2.966	.003

a. Dependent Variable: Order - Stability

4.0 General Values

4.1 Family Values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.511 ^a	.261	.237	4.301

a. Predictors: (Constant), TVWorldview Factor3, LifeSatisfaction Factor, Gender, TV Viewing Factor2 (TVattitude2), New Advertising Variable, TVReality Factor5, Age, TVWorldview Factor2, Respondent educational level recorded, TV Viewing Factor1 (TVattitude1), TV Viewing Factor6 (TVattitude6), TVWorldview Factor1, TVReality Factor6, TVReality Factor3, TV Viewing Factor4 (TVattitude4), TVReality Factor1

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	3300.044	16	206.253	11.147	.000^b
Residual	9362.113	506	18.502		
Total	12662.157	522			

a. Dependent Variable: General Values Factor1 (Familyvalues)

b. Predictors: (Constant), TVWorldview Factor3, LifeSatisfaction Factor, Gender, TV Viewing Factor2 (TVattitude2), New Advertising Variable, TVReality Factor5, Age, TVWorldview Factor2, Respondent educational level recorded, TV Viewing Factor1 (TVattitude1), TV Viewing Factor6 (TVattitude6), TVWorldview Factor1, TVReality Factor6, TVReality Factor3, TV Viewing Factor4 (TVattitude4), TVReality Factor1

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	6.603	1.731		3.814	.000
	Age	-.041	.014	-.114	-2.850	.005
	Gender	-1.171	.383	-.119	-3.060	.002
	Respondent educational level recorded	-.136	.134	-.040	-1.010	.313
	TV Viewing Factor1 (TVattitude1)	.014	.054	.012	.263	.793
	TV Viewing Factor2 (TVattitude2)	.056	.050	.046	1.127	.260
	TV Viewing Factor4 (TVattitude4)	.126	.041	.142	3.055	.002
	TV Viewing Factor6 (TVattitude6)	.127	.055	.097	2.305	.022
	New Advertising Variable	.147	.045	.143	3.297	.001
	TVReality Factor1	.109	.043	.129	2.547	.011
	TVReality Factor3	.022	.041	.026	.542	.588
	TVReality Factor5	.212	.073	.116	2.912	.004
	TVReality Factor6	.059	.045	.057	1.299	.195
	LifeSatisfaction Factor	.061	.032	.075	1.881	.061
	TVWorldview Factor1	-.044	.045	-.043	-.981	.327
	TVWorldview Factor2	.119	.079	.061	1.517	.130
	TVWorldview Factor3	.196	.095	.084	2.063	.040

a. Dependent Variable: General Values Factor1 (Familyvalues)

4.2 Happy & Fulfilment Values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.428 ^a	.183	.166	4.874

a. Predictors: (Constant), TVWorldview Factor2, Gender, TVWorldview Factor1, Weekly magazine reading time, Respondent educational level recorded, Total Drama Viewing time, TV Viewing Factor2 (TVattitude2), New Advertising Variable, Household Income recoded 2, TVReality Factor6, TVReality Factor3

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	2779.346	11	252.668	10.634	.000^b
Residual	12402.489	522	23.760		
Total	15181.835	533			

a. Dependent Variable: General Values Factor2 (Happy&Fulfilledvalues)

b. Predictors: (Constant), TVWorldview Factor2, Gender, TVWorldview Factor1, Weekly magazine reading time, Respondent educational level recorded, Total Drama Viewing time, TV Viewing Factor2 (TVattitude2), New Advertising Variable, Household Income recoded 2, TVReality Factor6, TVReality Factor3

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	7.821	1.723		4.540	.000
	Gender	-1.431	.428	-.134	-3.340	.001
	Respondent educational level recorded	-.393	.152	-.109	-2.580	.010
	Household Income recoded 2	.012	.160	.003	.073	.942
	Total Drama Viewing time	-.076	.031	-.099	-2.436	.015
	TV Viewing Factor2 (TVattitude2)	.075	.054	.058	1.388	.166
	Weekly magazine reading time	.001	.000	.112	2.794	.005
	New Advertising Variable	.076	.049	.069	1.558	.120
	TVReality Factor3	.117	.042	.124	2.793	.005
	TVReality Factor6	.152	.048	.138	3.133	.002
	TVWorldview Factor1	.119	.048	.104	2.464	.014
	TVWorldview Factor2	.185	.087	.087	2.117	.035

a. Dependent Variable: General Values Factor2 (Happy&Fulfilledvalues)

4.3 TV Activity Values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.378 ^a	.143	.124	3.350

a. Predictors: (Constant), Respondent educational level recorded, TV Viewing Factor5 (TVattitude5), TV Viewing Factor2 (TVattitude2), Age, New Advertising Variable, TVWorldview Factor2, TVReality Factor2, Household Income recoded 2, TV Viewing Factor3 (TVattitude3), TVReality Factor3, TVReality Factor6

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	964.461	11	87.678	7.814	.000^b
Residual	5801.357	517	11.221		
Total	6765.819	528			

a. Dependent Variable: General Values Factor3 (TVactivity)

b. Predictors: (Constant), Respondent educational level recorded, TV Viewing Factor5 (TVattitude5), TV Viewing Factor2 (TVattitude2), Age, New Advertising Variable, TVWorldview Factor2, TVReality Factor2, Household Income recoded 2, TV Viewing Factor3 (TVattitude3), TVReality Factor3, TVReality Factor6

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.896	1.046		.856	.392
	Age	-.018	.012	-.068	-1.593	.112
	TV Viewing Factor2 (TVattitude2)	.088	.038	.098	2.333	.020
	TV Viewing Factor3 (TVattitude3)	.066	.031	.099	2.165	.031
	TV Viewing Factor5 (TVattitude5)	.145	.060	.104	2.408	.016
	New Advertising Variable	-.002	.034	-.003	-.056	.955
	TVReality Factor2	.067	.034	.096	1.999	.046
	TVReality Factor3	.043	.029	.070	1.503	.133
	TVReality Factor6	.088	.037	.119	2.364	.018
	TV Worldview Factor2	.174	.062	.120	2.804	.005
	Household Income recoded 2	.273	.113	.108	2.403	.017
	Respondent educational level recorded	-.046	.106	-.019	-.431	.667

a. Dependent Variable: General Values Factor3 (TVactivity)

4.4 Freedom and Control Values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.283 ^a	.080	.072	3.886

a. Predictors: (Constant), TVWorldview Factor1, New Advertising Variable, TV Viewing Factor4 (TVattitude4), TV Viewing Factor1 (TVattitude1), TVReality Factor1

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	813.298	5	162.660	10.773	.000^b
Residual	9376.543	621	15.099		
Total	10189.841	626			

a. Dependent Variable: General Values Factor 4 (FreedomControlvalues)

b. Predictors: (Constant), TVWorldview Factor1, New Advertising Variable, TV Viewing Factor4 (TVattitude4), TV Viewing Factor1 (TVattitude1), TVReality Factor1

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	7.870	.957		8.225	.000
	TV Viewing Factor1 (TVattitude1)	.049	.044	.050	1.131	.259
	TV Viewing Factor4 (TVattitude4)	.056	.032	.078	1.779	.076
	New Advertising Variable	.091	.035	.109	2.625	.009
	TVReality Factor1	.059	.033	.081	1.771	.077
	TVWorldview Factor1	.093	.035	.110	2.623	.009

a. Dependent Variable: General Values Factor 4 (FreedomControlvalues)

4.5 TV Effects Values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.330 ^a	.109	.099	2.800

a. Predictors: (Constant), TVWorldview Factor3, New Advertising Variable, TVReality Factor5, Respondent educational level recorded, Age, TVWorldview Factor1, TVReality Factor1

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	631.482	7	90.212	11.508	.000^b
Residual	5173.684	660	7.839		
Total	5805.166	667			

a. Dependent Variable: General Values Factor5 (TVeffectvalues)

b. Predictors: (Constant), TVWorldview Factor3, New Advertising Variable, TVReality Factor5, Respondent educational level recorded, Age, TVWorldview Factor1, TVReality Factor1

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	3.555	.830		4.281	.000
Age	-.011	.008	-.049	-1.309	.191
Respondent educational level recorded	-.088	.075	-.044	-1.173	.241
New Advertising Variable	.049	.025	.078	1.970	.049
TVReality Factor1	.102	.022	.194	4.658	.000
TVReality Factor5	.115	.040	.107	2.865	.004
TVWorldview Factor1	.032	.025	.051	1.277	.202
TVWorldview Factor3	.131	.053	.094	2.478	.013

a. Dependent Variable: General Values Factor5 (TVeffectvalues)

Appendix 6: Third Step Regression Analyses

1.0 Terminal Values

1.1 Ideal Values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.278 ^a	.077	.070	4.302

a. Predictors: (Constant), TVReality Factor6, Age, TV Viewing Factor1 (TVattitude1), TVReality Factor4, TV Viewing Factor4 (TVattitude4)

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	951.392	5	190.278	10.280	.000^b
	Residual	11402.318	616	18.510		
	Total	12353.711	621			

a. Dependent Variable: Terminal Values Factor1 (Idealvalues)

b. Predictors: (Constant), TVReality Factor6, Age, TV Viewing Factor1 (TVattitude1), TVReality Factor4, TV Viewing Factor4 (TVattitude4)

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	16.737	.972		17.218	.000
	Age	.024	.013	.072	1.845	.065
	TVattitude1	-.176	.048	-.158	-3.689	.000
	TVattitude4	-.052	.036	-.065	-1.456	.146
	TVReality Factor4	-.096	.032	-.123	-3.014	.003
	TVReality Factor6	.127	.037	.139	3.455	.001

a. Dependent Variable: Terminal Values Factor1 (Idealvalues)

1.2 Pleasureexcitingvalues

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.300 ^a	.090	.083	2.715

a. Predictors: (Constant), Total Soap Opera Viewing time, Age, radio set , TV Viewing Factor6 (TVattitude6), TVReality Factor3

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	453.772	5	90.754	12.312	.000^b
Residual	4584.935	622	7.371		
Total	5038.707	627			

a. Dependent Variable: Terminal Values Factor2 (Pleasureexcitingvalues)

b. Predictors: (Constant), Total Soap Opera Viewing time, Age, radio set , TV Viewing Factor6 (TVattitude6), TVReality Factor3

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	6.925	.738		9.383	.000
Age	.052	.008	.246	6.391	.000
TV attitude6	.052	.029	.071	1.802	.072
radio set	-1.046	.455	-.088	-2.299	.022
TVReality Factor3	-.059	.020	-.120	-3.013	.003
Total Soap Opera Viewing time	-.047	.029	-.064	-1.645	.100

a. Dependent Variable: Terminal Values Factor2 (Pleasureexcitingvalues)

1.3 Traditional values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.176 ^a	.031	.028	2.236

a. Predictors: (Constant), TV Viewing Factor4 (TVattitude4), Age

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	114.475	2	57.238	11.451	.000^b
	Residual	3588.917	718	4.998		
	Total	3703.393	720			

a. Dependent Variable: Terminal Values Factor3 (Traditionalvalues)

b. Predictors: (Constant), TV Viewing Factor4 (TVattitude4), Age

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	6.829	.379		18.030	.000
Age	.022	.006	.132	3.570	.000
TV attitude4	-.040	.015	-.098	-2.652	.008

a. Dependent Variable: Terminal Values Factor3 (Traditionalvalues)

2.0 Instrumental Values

2.1 Personality values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.260 ^a	.068	.061	4.465

a. Predictors: (Constant), TVWorldview Factor2, Gender, Weekly cinema watching time, TVWorldview Factor1, Age

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	993.013	5	198.603	9.963	.000^b
	Residual	13675.010	686	19.934		
	Total	14668.023	691			

a. Dependent Variable: Instrumental Values Factor1 (Personalityvalues)

b. Predictors: (Constant), TVWorldview Factor2, Gender, Weekly cinema watching time, TVWorldview Factor1, Age

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	14.669	1.113		13.179	.000
Age	.048	.013	.142	3.759	.000
Gender	-.626	.341	-.068	-1.836	.067
Weekly cinema watching time	.002	.001	.128	3.421	.001
TVWorldview Factor1	-.111	.036	-.113	-3.046	.002
TVWorldview Factor2	.250	.067	.139	3.748	.000

a. Dependent Variable: Instrumental Values Factor1 (Personalityvalues)

2.2 Intellectual values

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.273 ^a	.074	.069	3.154

a. Predictors: (Constant), TVWorldview Factor2, Total News Viewing time, Age, Household Income recoded 2

ANOVA ^a					
Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	532.321	4	133.080	13.379	.000 ^b
Residual	6624.853	666	9.947		
Total	7157.174	670			

a. Dependent Variable: Instrumental Values Factor2 (Intellectualvalues)

b. Predictors: (Constant), TVWorldview Factor2, Total News Viewing time, Age, Household Income recoded 2

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	8.748	.523		16.731	.000
Age	.026	.009	.109	2.884	.004
Household Income recoded 2	-.285	.089	-.122	-3.211	.001
Total News Viewing time	-.131	.034	-.144	-3.859	.000
TVWorldview Factor2	.225	.048	.177	4.715	.000

a. Dependent Variable: Instrumental Values Factor2 (Intellectualvalues)

3.0 Post- materialist values

3.1 Support – Responsibility values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.314 ^a	.098	.084	2.373

a. Predictors: (Constant), Weekly Internet use time, TV Viewing Factor6 (TVattitude6), Gender, TVReality Factor5, Total Drama Viewing time, Age, TV Viewing Factor2 (TVattitude2), New Advertising Variable, Total TV Viewing time

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	359.899	9	39.989	7.102	.000^b
Residual	3299.663	586	5.631		
Total	3659.562	595			

a. Dependent Variable: Support - Responsibility

b. Predictors: (Constant), Weekly Internet use time, TV Viewing Factor6 (TVattitude6), Gender, TVReality Factor5, Total Drama Viewing time, Age, TV Viewing Factor2 (TVattitude2), New Advertising Variable, Total TV Viewing time

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	6.389	.740		8.639	.000
	Age	.026	.007	.141	3.531	.000
	Gender	-.566	.196	-.114	-2.880	.004
	TVattitude2	-.053	.024	-.088	-2.187	.029
	TVattitude6	.063	.027	.096	2.357	.019
	Total TV Viewing time	.001	.000	.091	2.183	.029
	Total Drama Viewing time	-.032	.015	-.087	-2.111	.035
	New Advertising Variable	-.077	.021	-.149	-3.715	.000
	TVReality Factor5	.057	.036	.063	1.596	.111
	Weekly Internet use time	.000	.000	.104	2.594	.010

a. Dependent Variable: Support - Responsibility

3.2 Freedom – Ideal Society values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.210 ^a	.044	.037	2.546

a. Predictors: (Constant), Life Satisfaction Factor, Age, Weekly magazine reading time, Respondent educational level recorded, Gender

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	207.215	5	41.443	6.396	.000^b
Residual	4509.891	696	6.480		
Total	4717.105	701			

a. Dependent Variable: Freedom - Ideal Society

b. Predictors: (Constant), LifeSatisfaction Factor, Age, Weekly magazine reading time, Respondent educational level recorded, Gender

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	6.380	.504		12.650	.000
Age	.020	.007	.105	2.822	.005
Gender	-.452	.194	-.087	-2.336	.020
Weekly magazine reading time	.000	.000	.088	2.357	.019
Respondent educational level recorded	.171	.066	.097	2.605	.009
Life Satisfaction Factor	.029	.016	.068	1.827	.068

a. Dependent Variable: Freedom - Ideal Society

3.3 Work Values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.194 ^a	.038	.032	2.158

a. Predictors: (Constant), TVWorldview Factor3, television set, TVWorldview Factor2, TV Viewing Factor3 (TVattitude3)

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	127.919	4	31.980	6.868	.000^b
Residual	3259.272	700	4.656		
Total	3387.191	704			

a. Dependent Variable: Work

b. Predictors: (Constant), TVWorldview Factor3, television set, TVWorldview Factor2, TV Viewing Factor3 (TVattitude3)

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	8.175	.758		10.786	.000
television set	-2.371	.726	-.121	-3.267	.001
TV attitude3	.041	.015	.100	2.662	.008
TVWorldview Factor2	.064	.032	.075	2.010	.045
TVWorldview Factor3	-.099	.039	-.095	-2.543	.011

a. Dependent Variable: Work

3.4 Eco – Defence – People say – cities values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.314 ^a	.098	.084	2.373

a. Predictors: (Constant), TVReality Factor5, New Advertising Variable, Total Drama Viewing time, Gender, Weekly Internet use time, TV Viewing Factor2 (TVattitude2), Age, TV Viewing Factor6 (TVattitude6), Total TV Viewing time

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	359.899	9	39.989	7.102	.000 ^b
Residual	3299.663	586	5.631		
Total	3659.562	595			

a. Dependent Variable: Eco - defence - People say - cities

b. Predictors: (Constant), TVReality Factor5, New Advertising Variable, Total Drama Viewing time, Gender, Weekly Internet use time, TV Viewing Factor2 (TVattitude2), Age, TV Viewing Factor6 (TVattitude6), Total TV Viewing time

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	6.389	.740		8.639	.000
Age	.026	.007	.141	3.531	.000
Gender	-.566	.196	-.114	-2.880	.004
Weekly Internet use time	.000	.000	.104	2.594	.010
TV attitude2	-.053	.024	-.088	-2.187	.029
TV attitude6	.063	.027	.096	2.357	.019
New Advertising Variable	-.077	.021	-.149	-3.715	.000
Total Drama Viewing time	-.032	.015	-.087	-2.111	.035
Total TV Viewing time	.001	.000	.091	2.183	.029
TVReality Factor5	.057	.036	.063	1.596	.111

a. Dependent Variable: Eco - defence - People say - cities

3.5 Civil – Scientific values

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.245 ^a	.060	.054	2.993

a. Predictors: (Constant), TVWorldview Factor1, Gender, TV Viewing Factor3 (TVattitude3), TV Viewing Factor4 (TVattitude4)

ANOVA ^a					
Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	390.707	4	97.677	10.906	.000 ^b
Residual	6126.123	684	8.956		
Total	6516.830	688			

a. Dependent Variable: Civil - Scientific

b. Predictors: (Constant), TVWorldview Factor1, Gender, TV Viewing Factor3 (TVattitude3), TV Viewing Factor4 (TVattitude4)

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	5.963	.708		8.423	.000
Gender	-.414	.230	-.067	-1.802	.072
TV attitude3	-.021	.023	-.037	-.920	.358
TV attitude4	.028	.023	.050	1.232	.218
TVWorldview Factor1	.142	.024	.221	5.811	.000

a. Dependent Variable: Civil - Scientific

3.6 Order – Stability values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.108 ^a	.012	.010	2.056

a. Predictors: (Constant), TVWorldview Factor2

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	37.181	1	37.181	8.799	.003^b
Residual	3169.287	750	4.226		
Total	3206.468	751			

a. Dependent Variable: Order - Stability

b. Predictors: (Constant), TVWorldview Factor2

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	5.336	.167		32.040	.000
TVWorldview Factor2	.086	.029	.108	2.966	.003

a. Dependent Variable: Order - Stability

4.0 General Values

4.1 Family values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.476 ^a	.227	.216	4.326

a. Predictors: (Constant), TVReality Factor5, Age, New Advertising Variable, Gender, TVWorldview Factor3, TV Viewing Factor4 (TVattitude4), TV Viewing Factor6 (TVattitude6), TVReality Factor1

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	3359.872	8	419.984	22.444	.000^b
Residual	11470.867	613	18.713		
Total	14830.740	621			

a. Dependent Variable: General Values Factor1 (Familyvalues)

b. Predictors: (Constant), TVReality Factor5, Age, New Advertising Variable, Gender, TVWorldview Factor3, TV Viewing Factor4 (TVattitude4), TV Viewing Factor6 (TVattitude6), TVReality Factor1

Coefficients ^a					
Model		Unstandardized Coefficients		Standardized Coefficients	Sig.
		B	Std. Error	Beta	
1	(Constant)	7.901	1.401		.000
	Age	-.050	.013	-.139	.000
	Gender	-.996	.350	-.102	.005
	New Advertising Variable	.199	.039	.194	.000
	TV attitude4	.116	.035	.132	.001
	TV attitude6	.156	.049	.120	.002
	TVWorldview Factor3	.227	.085	.098	.008
	TVReality Factor1	.114	.034	.134	.001
	TVReality Factor5	.123	.063	.070	.053

a. Dependent Variable: General Values Factor1 (Familyvalues)

4.2 Happy & Fulfilled values

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.404 ^a	.163	.152	4.868

a. Predictors: (Constant), TVWorldview Factor2, Total Drama Viewing time, Weekly magazine reading time, Gender, TVWorldview Factor1, Respondent educational level recorded, TVReality Factor6, TVReality Factor3

ANOVA ^a					
Model		Sum of Squares	df	Mean Square	Sig.
1	Regression	2748.109	8	343.514	.000 ^b
	Residual	14123.901	596	23.698	
	Total	16872.010	604		

a. Dependent Variable: General Values Factor2 (Happy&Fulfilledvalues)

b. Predictors: (Constant), TVWorldview Factor2, Total Drama Viewing time, Weekly magazine reading time, Gender, TVWorldview Factor1, Respondent educational level recorded, TVReality Factor6, TVReality Factor3

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	9.335	1.473		6.339	.000
Gender	-1.464	.400	-.139	-3.658	.000
Weekly magazine reading time	.001	.000	.101	2.676	.008
Respondent educational level recorded	-.385	.136	-.108	-2.839	.005
Total Drama Viewing time	-.077	.030	-.099	-2.605	.009
TVReality Factor3	.120	.037	.129	3.210	.001
TVReality Factor6	.182	.044	.167	4.178	.000
TVWorldview Factor1	.130	.044	.115	2.944	.003
TVWorldview Factor2	.171	.081	.082	2.123	.034

a. Dependent Variable: General Values Factor2 (Happy&Fulfilledvalues)

4.3 TV Activity values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.381 ^a	.145	.134	3.330

a. Predictors: (Constant), TVReality Factor6, TV Viewing Factor2 (TVattitude2), TV Viewing Factor5 (TVattitude5), Household Income recoded 2, TVWorldview Factor2, TV Viewing Factor3 (TVattitude3), TVReality Factor2

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	1083.553	7	154.793	13.958	.000 ^b
Residual	6398.908	577	11.090		
Total	7482.462	584			

a. Dependent Variable: General Values Factor3 (TVactivity)

b. Predictors: (Constant), TVReality Factor6, TV Viewing Factor2 (TVattitude2), TV Viewing Factor5 (TVattitude5), Household Income recoded 2, TVWorldview Factor2, TV Viewing Factor3 (TVattitude3), TVReality Factor2

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	.399	.765		.522	.602
Household Income recoded 2	.238	.100	.094	2.380	.018
TV attitude2	.087	.035	.099	2.494	.013
TVattitude5	.163	.056	.118	2.909	.004
TVattitude3	.073	.027	.109	2.669	.008
TVWorldview Factor2	.214	.058	.149	3.697	.000
TVReality Factor2	.068	.031	.097	2.188	.029
TVReality Factor6	.104	.034	.140	3.061	.002

a. Dependent Variable: General Values Factor3 (TVactivity)

4.4 Freedom – Control values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.222 ^a	.049	.047	3.964

a. Predictors: (Constant), New Advertising Variable, TVWorldview Factor1

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	593.034	2	296.517	18.875	.000^b
Residual	11436.651	728	15.710		
Total	12029.685	730			

a. Dependent Variable: General Values Factor 4 (FreedomControlvalues)

b. Predictors: (Constant), New Advertising Variable, TVWorldview Factor1

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	9.887	.813		12.168	.000
	TVWorldview Factor1	.119	.031	.140	3.803	.000
	New Advertising Variable	.125	.031	.148	4.032	.000

a. Dependent Variable: General Values Factor 4 (Freedom-Controlvalues)

4.5 TV Effects values

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.323 ^a	.104	.099	2.788

a. Predictors: (Constant), TVReality Factor5, New Advertising Variable, TVWorldview Factor3, TVReality Factor1

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	624.419	4	156.105	20.086	.000^b
Residual	5378.123	692	7.772		
Total	6002.542	696			

a. Dependent Variable: General Values Factor5 (TVeffectvalues)

b. Predictors: (Constant), TVReality Factor5, New Advertising Variable, TVWorldview Factor3, TVReality Factor1

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	3.128	.621		5.035	.000
New Advertising Variable	.061	.023	.099	2.600	.010
TVWorldview Factor3	.140	.051	.100	2.761	.006
TVReality Factor1	.110	.020	.214	5.536	.000
TVReality Factor5	.114	.038	.107	2.964	.003

a. Dependent Variable: General Values Factor5 (TVeffectvalues)

Appendix 7: Focus Group Discussion One Copy

FOCUS GROUP DISCUSSION ONE (CD 1)

Held at Yatsani Radio in Lusaka on 29th June 2010

NAME	OCCUPATION	AGE	GENDER
MODERATOR 1	RADIO JOURNALIST	32	MALE
PARTICIPANT 1	STUDENT	24	MALE
PARTICIPANT 2	STUDENT	18	FEMALE
PARTICIPANT 3	UNEMPLOYED	34	MALE
PARTICIPANT 4	BUSINESSMAN	62	MALE

THE VERBATIM OF RECORDED DISCUSSION

Moderator 1: Thank you very much for joining us on this special presentation where we are looking at Television and cultivation of personal values among Catholics, in short we are talking about the usage of media and how media impacts on our family and also in relation to values. My names are Moderator 1 as your presenter and to help me discuss this important subject, I have with me Participant 1, Participant 2, Participant 3 and Participant 4. Good morning all and welcome to this discussion (good morning Moderator 1 (in unison)).

Moderator 1: Right, just to start our ball rolling, since we are looking at values, and you know and how media is related to our values? First of all maybe we can simply say what is a value? Maybe let me start with Participant 4.

Participant 4: Thank you very much Mr. Moderator.

Moderator 1: Maybe Yeah.

Participant 4: Yeah, as you put it, a value, I would sum it in such a way that if I have a chicken and I want to exchange it with somebody else, let's say I wanted a goat, so am putting my value of that chicken against a goat, so it's up to that one having a goat to accept that value of my chicken because it is equal to that of a goat. Moderator Laughs.

Moderator 1: Very interesting indeed, let me just; let me bring in Participant 2, what do you think? What is a value?

Participant 2: A value is something is important to somebody. For example, I would say I value my life, so I would consider that a value.

Moderator 1: Do you have an additional eh, Francis?

Participant 1: Just an add up, I think a value is something that you hold on to, something that you hold on to, as she said, eh, maybe one would say I value my life or I value maybe my education, something that you can cling on to.

Moderator 1: Let's look at some of the values here, how important are these values, i.e, family, such as a family? How important is the value of family?

Participant 4: The value of the family my dear is a very big thing, that in the human life of a human being, I would say it starts from the father and mother, then it goes to the children, then children of the children and so on. What am trying to say is, if as a parent, I don't value my children that I have produced through the gift of GOD, then there is no family values in me and my family because I don't look after them, I don't care about them, I don't do anything to uplift values of participant 4 family and as a human being. Eh, that's what I could sum it up.

Moderator 1: Participant 3, any thought on that one? How important is family as a value?

Participant 3: I think a value, should be something which should hold a family as Participant 4 put it. eeeh.

Moderator 1: Let's hear it from the youth side, Participant 2, how important is a family as a value?

Participant 2: The family is important as a value because it is where we get to know our relations and how we are brought up and then the value of the family helps us to know where to go and what to do as a person.

Moderator 1: Any thought, any steak that you would like to add on that one Participant 1?

Participant 1: Yes, just to supplement on what Participant 2 has said, the value of family, coz this is...Where we draw our identity as young people or any other person so the value of family, this is where we come from it is our identify so, for example people may insult me but not my family because I regard my family as my true identity. Eeh, thank you.

Moderator 1: Right and coming also to freedom, also similar question, how important is you know a value freedom?

Participant 4: Well, the importance of freedom, first of all as a value moderator, people should not take freedom for granted because it has got limits. I for instance, if I have go my parents they are certain things that I cannot do in their presence or in their absence because freedom does not tell me what to do things the way I think and the way I want them to do, but to do them according to the value of that I want to do, for instance Moderator, if as a parent I go drinking and take off my shoes, take off my shirt, my value in that family and that freedom of me putting on or removing what I have is not there am misusing it, so freedom must be having limits what to do and where you do it.

Moderator 1: At the end of the day, the bottom line is how important is freedom as a value?

Participant 4: It is very, very important if you do it correctly, don't do it wrongly because of the word freedom, because everything has got a limit even in here, we are limited to switch on

telephones but it's our telephones, but the freedom is not there because we are doing something that has got a limit to it.

Moderator 1: It seems Participant 3 is shaking his head maybe he is trying to signal that he is agreeing to what you saying.

Participant 3: Freedom is important in a family but it shouldn't affect each and every individual of the family.

Moderator 1: Here we are looking at freedom as a value and maybe they are people that value freedom as it's their value. So how important is it?

Participant 4: To answer it this way Moderator 1, that freedom for instance me I like giving examples if am talking to my family members, am free to tell them what I think is correct and right and when, where to do such things. That's my freedom and the people am discussing with they have got freedom to answer it the way they understand it, maybe in question form or supplementary that's their freedom as a family and has got a value but if you use it wrongly, the it has got no value because you are doing something which has got no value as a family.

Moderator 1: Okay, we have heard from the parental side let's turn to the youths, the young people. Freedom as a value, how important is it? Francis.

Participant 1: Okay, eeh, first of all I agree with what Participant 4 and Participant 3 have said, I look at freedom in two ways, those that have done philosophical studies am sure will agree with me. They are only two kinds of freedom, freedom for and freedom from something. Its either you have freedom for something or from doing something. I think freedom in its essence it's a good thing as Participant 4 has said but it shouldn't maybe affect the family or the people that you are living with freedom as a value I will take an example of GOD, GOD has given us the freedom, the freedom to choose what is right and what is wrong at the end of the day is up to an individual to make a decision what to do.

Moderator 1: Anything else, Participant 2, what you would say on that one?

Participant 2: I think freedom is very important and then we should just, the important thing about it we should just respect other people around us and our freedom just does not affect our friends, because it affects our friends, we are misusing it.

Moderator 1: So you are saying freedom is a value but if it affects our friends then it's not a value?

Participant 2: Yes.

Moderator 1: Okay, there we go, talking also, lets come to, I heard Francis talking about happiness and I think this is the time we have to cum to happiness as a value, how important is happiness? As a value?

Participant 4: You are looking at me (laughs), alright, happiness as a value I will sum it in this way am always going back to the family values as we started from, if I don't provide good

things, education, health wise, were somebody is sick in my family, I take care of them, take them to medical centres, buy them medicine, whatever is required that is happiness because my family and the relations that I have with them are they will be happy with I do for them because they are in need of something so I want them to be happy at the end of the day me who is providing, am happy also going to be happy because the people who are sick the people who are in need of shed, food on the table everyday they will be happy, so it has got a value as a family because I provide the receive it the way they expected to receive from me so it has got a value.

Moderator 1: Participant 3 anything?

Participant 3: I think happiness...

Participant 3: Just hold on, happiness is a remedy to life, we should be happy always.

Moderator 1: And everybody wants to be happy.

Participant 1: Yeah.

Moderator 1: Okay, yeah, the youth side, do you want to add some steak there as we are talking about happiness as a value. Anything you want to say Participant 1, I can see you are salivating, salivating trying to.....

Participant 1: Just to an add on what Participant 3 has said, the wholeness of life is happiness; the wholeness of life is happiness regardless of how much money you have but if you are not happy the life will never be okay with you.

Moderator 1: And meaningful.

Participant 1: Yeah.

Moderator 1: Yeah, Participant 2

Participant 2: Well, most of it has been said but I think if one person is happy it makes everybody happy because once am sad, for example everyone else will be sad around me because especially my family will be sad because why is my daughter sad but then if am happy then everyone else will be happy around me.

Moderator 1: Okay, we have looked at family, freedom happiness as values, now we want to bring in relationship to TV so we are saying what is the importance of television for people in Zambia on a family as a value? Participant 4 always wanting to take the bit first.

Participant 4: Thank you very much, TV having a value to the family in Zambia or Zambian people, yes it brings that value to the family let's say were you are watching football match it is a period of world cup, family sits together watching football though you have got different views of the teams that you are supporting but the value of that TV is there as a family because everyone is saying what he wants to say, they are giving their own views, their own comments, they are clapping when the other person is a bit is not happy because his team is not doing well but the value of watching television as a

family is there because there is no fighting, quarrelling all what you are doing you are putting views together as a family while watching TV.

Moderator 1: Participant 3!

Participant 3: And it's good to ensure that we monitor what kind of movies our children are watching on TV.

Moderator 1: Well, let's turn to Participant 2, the only lady on the panel. What do you think about we are talking about a family which is a value, what is the importance of TV for people in Zambia on a family value.

Participant 2: The importance of Television on a family as a value specifically it brings people together like let's say for instance we are watching football as Participant 4 has said, everyone comes together and that shows togetherness because you are doing something a whole and then that brings happiness because everyone is together and sharing some views and values.

Moderator 1: Last man in defence, Participant 1.

Participant 1: I would sum it in four parts, television has brought about formation in the family, what I mean is maybe let's say somebody is watching maybe a preacher preaching on television, they will be some gospel values that will be taught to the family so it will bring about formation in the end, apart from formation there has been information, education as well as networking people that people are able to network through television.

Moderator 1: Okay, getting down to freedom also, as a value and talking about the importance, what is the importance of television for the people in Zambia on freedom? Maybe Participant 3 can start the ball rolling or is it Participant 4 always wanting to take the first bite.

Participant 4: Yeah, aah, one thing we should look at the freedom of having television for the family or Zambian people as I said earlier on it has a limit because what comes through television is not everything that will add value to the family in Zambia by watching Television because certain programmes are not there for the Zambian people to watch no matter what unless you have different ideas of values of your values as a family where we started from you don't want happiness as a family or what you want is happiness for you alone because you like watching things which are not having any value to the family so freedom there must be curtailed if you are watching something which is not good to the family it does not add any value as watching television as well as to the family for people in Zambia on freedom as a value.

Participant 1: I agree with what Participant 4 has said, I will just give a practical example we recently had the Big Brother Africa and am sure most of us had watched the programme and then yeah, there was a lot of debate on, yeah, can the programme still go on, on television or not, but on average you looked at a number of young people were in support of watching it but at the end of day.

Moderator 1: You were among the young people in support?

Participant 1: Yes but it had its merits and demerits as well because they were instances where sum of the values of maybe Zambia as a Christian nation were in doubt so I think it's what you watch on TV and how will you watch it but at the end of the day, it goes back to the parents as they monitor what we watch on TV.

Moderator 1: Emm, okay, any steak there that you would like to add on and what is the importance of Television for people in Zambia or on the value that is on freedom?

Participant 2: Yes, I think on the value of freedom parents for me I think they should limit the freedom when it comes to TV because not all programmes on TV are good and then some other programmes let's say music, people might say it's good but then directly or indirectly some might be insults or bad words of saying things.

Moderator 1: Eeem, you don't need freedom to watch anything you want to watch?

Participant 3: And if I may draw you back, ZNBC used to air Channel O and a lot of people complained so that channel was what, squashed thereafter, we have the introduction of this dish, eeh, were children are free to watch movies via the same dish so it is vital that parents always monitor what kind of movies their children are watching.

Moderator 1: Eeeh

Participant 4: If not, they should impose what we call the pin code when they are not around; children are restricted to watch certain channels.

Moderator 1: Your children won't listen to you. Okay, let's get down to happiness, also its just in the same line like, what is the importance of TV for people in Zambia on happiness which we talked about earlier on as a Value?

Participant 4: Yeah, happiness while watching TV as you are putting it, it adds value to the family am one of them who like personal value and personal and happiness.

Moderator 1: Personal value

Participant 4: Am one of the people who like watching TV but as I said earlier on, they are certain films that I don't watch for instance, I don't allow my children and any member of my family to watch TRACE, where it is a musical channel the music there, people sing while naked now look at it, am sited my daughter wants to watch that and the one who is naked is a woman and I have my daughter in the living room how do I look at it, that value of happiness and of watching TV as a family, the value is not there, happiness is not there because immediately I will leave the room because there is no happiness.

Moderator 1: Here is a personal value of happiness I can assure you.

Participant 4: Not in my presence and the family because you are not looking at the value of the family happiness of the family not an individual in the home, that one there must be a restrictions I remember I said it earlier on it has go limits, rights have got limits

happiness has got limits you can't be have even when you are not supposed to be happy. For instance am meditating in the house and you come singing *shansa shansa* you are not giving happiness to me you want happiness to yourself so you should have limits so as a result, I have to control what goes on in my house through TV.

Moderator 1: So I will take this, what is more important, is it personnel happiness or other peoples happiness?

Participant 4: In the home, it's the family happiness, not individual happiness, that one I refuse because you are in the home, the values of a family must be maintained not individual. If you go out in the streets you can sing *shansa shansa* because you are alone there the family is not there but again don't forget people are looking up to you, *ne mwana wabadani uyo, ni wa ba* Moderator 1 (whose child is this? It's Moderator 1's child), the family is already brought in eye, *amulekela mwana iyemba mu museowo* so (Oh he leaves the child to sing on the roads), the family value, happiness of the family the respect of the family s already removed so everything wherever you are, you should remember this.

Moderator 1: Okay, turning to the youth's side, Francis in your own way happiness and we are talking about the importance of TV for people in Zambia happiness as a value?

Participant 1: To start with, I will add on, on what Participant 4 has said earlier.

Moderator 1: You disagree. Laughs.

Participant 1: Just adding on I wouldn't want to pre-empt what he has said eeh, I think we are inter lived in a cosmopolitan city, we are inter lived the happiness that I have would affect the other person's happiness so if am happy, let the whole society be happy, so I think as young people we take whatever we see on the TV as the gospel truth so I think and I regard TV as the most common way of communicating messages so I think the way TV has been running especially in Zambia, you would find that it has changed the moral stands of the young people even there has been a change of behaviour the dress code itself has changed because we, you would take for example you look at the videos for 50 cents and then the following day you would find people in the streets dressing up like 50 cents so I think it has a lot of impact on the young people and if as Moderator 1 said, we need to have guidance from the elders am talking as a young person and then seeing from what my fellow young people have been doing, I think we need much guidance from the elders.

Moderator 1: Okay, Participant 2 anything you want to say on the importance of television for the people in Zambia as a value?

Participant 2: Yes, as much as we need happiness we have restrictions but then I would disagree a bit with Participant 4 if my happiness if am not happy in the home coz am not allowed to watch something that I really want to watch then I don't think that's right coz if I want to watch Trace, probably I would watch but then it all depends up to me if I want to do as they are doing if I want to watch Trace, I would make sure my father is not here, my

mother is not around here probably I would watch it with my sister who is of my age and then when I see that my father is in, probably I will change the channel where we can watch as a family but then as Participant 1 said I also disagree with Participant 1 a bit, it also depends on your self-control and personal values and principals if I watch 50 cents then I see he is probably sagging jeans or I watch Rihanna who is wearing shorts and no top or something if I want to do that then I don't know but personally I would say I know what I want and I know my principals and I know I can't go in the streets of Zambia dressed like that I will have to wear something better something respectable for me as a Zambian.

Moderator 1: Unless you take it as your personal value you would do that.

Participant 1: As an individual.

Participant 2: Yes as an individual I would watch trace but I would probably dress the way I dress coz I feel am comfortable and wearing things that as an African you have to probably cover yourself not show probably most of your body it would be better if I watch trace but then also respect my principals as a person.

Moderator 1: I wonder how Participant 4 is feeling as a parent.

Participant 4: I know, I wouldn't disagree with her but my comment is in my own family, the value of the family is very important to me happiness of the family is very very important to me I know individually I can be happy while some members of my family are not happy because they don't know why am happy is up to them now or up to me as a person who is happy to explain why am happy but watching something which is not good in the home that one I still stand for it because even if you don't dress the way the singer is dressed but already it has come to your head, in Bemba they say "munganda ya buchi tabaleshe kwingilamo, icabipa kuhompola" you get my point what am trying to say is you can enter anything the badness is to pick what is there already you have seen somebody naked even if you are moving naked you are already naked because it remains in your head and whatever the eye sees you die with it.

Moderator 1: Getting interesting here, let's get on moving on as we keep discussing this time let's look at how does watching television for many hours make people you know readily accept values promoted by TV programmes? Participant 3, you can come in there.

Participant 3: I think it is not good to watch television for a long time as a parent because if I continue watching it would be very difficult for me to provide for my family.

Moderator 1: We are talking about watching television for a long time, how does it make people maybe come to accept maybe the values that are being promoted on television?

Participant 4: It's not always that you watch TV, certain films that will give value to the family or to you as a person because some of the films that come there are has got no value to the family even if you sit there for 10 hours it has got no value to you it has got no value to the family so you have to have a programme you know on Monday's there is news time that goes to this time to that time you can watch that one there is prayers that

comes on the TV you can watch there because are adding values to you and the family but just watching because there is a TV in the house you sit there the whole day watching you even watch things which are not necessary for you to watch you have to have a time table at least and you have other things to provide so watching the TV for long hours I don't think it's a good idea health wise it will not help you, you will have problems with your eyes. It has radiation from there.

Moderator 1: In simple terms I would say, maybe I would ask a direct question to say does watching television makes a person readily to accept you know the values that are promoted on TV?

Participant 4: No, no, no

Moderator 1: Maybe you can explain on yours saying no.

Participant 4: You see as I was saying earlier on you sit there watching TV for a longer period you forget good things that you have already watched you forget them equally I will take you through its not in the question if you sit in the church for six hours you will not know what you have read in the bible everything will go it will be diluted you only pick the last part where perhaps the priest was saying natwimbe ko (let us sing) that's the only thing you would have picked from there because stayed there for quiet sometime because your brain is like a computer, it keeps things one by one and it will only pick the one which is at the last.

Moderator 1: Okay Participant 1, same question, am sure you have gotten already the question, what do you think about that?

Participant 1: okay, just two weeks ago we gathered as young people to look at the usage of media and we took a simple survey and on average, on average during school time and working days, we found that most of the people spend roughly 2hours 25 minutes watching TV from we were 32 of us and we gave out personal questions on how much time I would dedicate to TV ahh during working days or school time and then we found that most of us young people are in too much of watching TV and then the conclusion that we got from there it's a two way thing, they are things that we can learn from watching TV and there are also things that we might not even learn, will just be sitting on TV for the sake of entertainment at the end of the day you go back empty, so it's a two way thing I wouldn't say TV from its inception has always been bad no, because they are programmes take for instance there is matter and hand on Muvi TV there are things that are being discussed there and then as young people we can learn even the voice of prophecy they are things we can learn from their Christian values, so I think TV in its essence is not bad but it's what you watch and what you get out of it from there.

Moderator 1: At the end of the day, I think the bottom line question is how watching television does for long hours or, many hours that may make people come to accept the values that are being promoted on TV? I mean the key point here we are talking about watching many

hours can that make people you know readily accept the values promoted on TV? Let's hear from Participant 2.

Participant 2: I think when you watch TV for many hours you will not learn anything it depends with the programme you are watching as well as coz if you are watching a programme that is educative probably you get something but then you don't have to watch it for more than 3 hours or so coz probably you won't get anything at the end of it so it depends on what kind of programme you are watching a programme about GOD or something like that there is something we are trying to get from it and then you can watch a movie probably it's just for entertainment sake so the values are, it depends.

Moderator 1: Depends, so for even for short hour that you are there on TV you can readily accept the values being promoted on TV?

Participant 2: If what you are watching is productive, but then if it's not productive, no you can't accept the values.

Moderator 1: Right, well I think this one will do, if Participant 4 and Participant 3 these are family members, family men, well if you remember very well, well maybe your family life before having television what changed from the time your family acquired or got the television? Did you see anything, any change?

Participant 4: Yes there was quite a lot of change why I put it this is that certain thing that I didn't see them directly I was now seeing them because I was only hearing about them and you know what they say, seeing is believing so when you see they are saying this is Dr Kaunda and you can see him on TV and then you say oh, so this is the way he looks like me I was thinking he looks like an anthill or something like that, so it has change and it has continued to change because even now we are seeing things that we cannot even see them within Lusaka or Zambia because other pictures or information that comes on the TV comes from outside the country throughout the world so it has changed form that life of living without a TV and life living with a TV because it adds knowledge in me as a person and the family so it has changed in me.

Moderator 1: Would you say these changes are good or bad?

Participant 4: Depending on what comes and that we watch those good things are good and we cannot subtract anything from it those bad one's we put them there as bad as not having a TV so we pick what is value to me and the family and society if I may add that.

Moderator 1: Right maybe the same question to Participant 3?

Participant 3: I agree to what Participant 4 has said, eeheh, you see TV is unlike radio when we talk about television, we talk about sound and vision so the introduction of television has helped.

Moderator 1: No getting down, maybe to your personal your family say maybe the time before you acquired television anything you have seen some certain changes in your family good or bad?

Participant 3: Changes are there bad and good as I earlier said to say that it is up to parents to ensure that they are certain restrictions when it comes to watching television you have to ensure that you have a programme guide what kind of programmes that are being aired on TV yeah, you can watch as a family.

Participant 4: Maybe before you to another person again a good thing that has changed is that before I had a TV in my house children used to sneak out to go to the neighbours at awkward hours to go and watch Knight Raider Mr. Bean then you start asking where the children are, no, baletamba TV pali ba (they are watching TV at our) neighbour but immediately TV came into our home, that curtailed you know there movements so it has brought value happiness and restrictions to no moving awkwardly.

Moderator 1: Eh, right from the youth point of view what you think about the changes before your family acquired television and now that they have acquired any changes good or bad as well.

Participant 1: Okay, to start with I agree with what the elders have said and just to sum it all I we are a media driven society if we may put it that way because if you look at even the issues of hygiene the adverts are put on TV people what to draw some lessons from what the adverts talk about and even personnel hygiene itself I think just to sum it all.

Moderator 1: Matters of health do you think your family has improved you know even in terms of getting information on issues of health.

Participant 1: Yes, personally my family has improved on that.

Moderator 1: Anything Participant 2, anything that you can add on that one.

Participant 2: Nothing everything has been said.

Moderator 1: No changes no nothing occurred in your family?

Participant 2: A lot has changed though.

Moderator 1: If you had to say a lot, a lot is a lot. Right, okay let's move on, on this time how does you know watching television influence people in Zambia influence in this case can be in any way and so how does watching television influence the people of Zambia.

Participant 4: People of Zambia have been influenced by watching TV in two ways as my young man I always putting it he has two ways to disagree two ways to agree a lot of people have been influenced wrongly by watching TV as we said it earlier certain programme that come on TV others are for fighting others are for drunkards others are for whatever it is so people what to associate themselves to what they see rather than using the value of watching of a person the value of family and the value of getting information from TV they get wrong things so they are being influenced and others have been influenced by seeing good things and listening to good things from the television for instances we didn't know that President Obama could stand up go and supervise the BP for the leakage of all oil in the gulf in Mexico that's a good thing.

Moderator 1: So how does that influence the people?

Participant 4: It has influenced the us as Participant 4 that I wish my president could do the same when there is a problem some where he goes there personally that's an influence I wish it could be the same but if it was Obama going to fight throwing punches with somebody else like BP officials then that influence is a bad one because it is telling me that even my president or even me as a person could go and fight someone who wrongs me that's not good way so that why I have put it, it has influence people in a wrong way and people in a good way depending on what you see and what you drive on what you are watching on TV.

Moderator 1: Participant 3, what do you think, what is your take on that one?

Participant 3: I think what Participant 4 has said is a strain.

Moderator 1: So maybe your own opinion how do you think watching television has influenced the people in Zambia?

Participant 3: Yeah, it has influenced the people of Zambia in the way that there are certain bad things that are learnt that are we cannot do and they are good things that we have learnt through television.

Moderator 1: Participant 3, what is your take?

Participant 2: The influence is a two way thing as Participant 4 said, it's good and bad and it also depends with how you take it when you watch it lets say boxing or these people who do wrestling yes, like my young brother would say when he watches wrestling he wants to go and do what he has seen on TV to do to someone like he wants to fight with somebody has seen on TV but in the actual sense those people are trying to provide entertainment so we would say they are providing entertainment well its good but then the outcome the young people would get from it is a bad one.

Moderator 1: Eee, Participant 1?

Participant 1: Earlier I said we gathered young people 32 we had a number of 32 young people and we had seen that out of the 32, 31 young people had agreed that the media the TV itself has much influence on the way of thinking of people even the decision that we make and the behaviour, and then out of the 32 only 1 had said no and he had a special reason for that so am back again with the two way track of answering things, I think we said yes the TV has much influence on the society because there is a change of behaviour in society coz people would want to imitate on what they have see on TV and then become what they watch and then there has also been a change of dress code like we take for instances if a Zambian is to go out today and then go to UK will people identify that person as a Zambian because so far as we speak as Zambians we don't have a dress code to say okay, this is the Zambian , yeah Zambian identified by this and also we say there has been good models on TV and then they have helped people to get motivated and then also to encourage them to work extra hard and but also they have been movies that have been disturbing and then we take for example pornographic

movies like they was a case some time back when Ben Kangwa was a Director of ZNBC they was a movie that was shown and then for me it sent too much to be desired and then I thank God at that time he was suspended as director of ZNBC because the movie was very disturbing so I think Its a two way thing.

Moderator 1: Do not agree with the values and cultural thinking of the Zambians.

Participant 1: Yes.

Moderator 1: This question sounds like you already answered it but I think it has a special part on it talking about how does, watching many hours of Television led to the acceptance of foreign values and maybe you have to explain on that one does watching make people be vulnerable to foreign values?

Participant 4: Yes it does as we said it; it depends on what comes there and because of watching television for quite a long time you are adapted to what you are seeing and most of the films, they are not Zambian films they are foreign so you end up being adapted to foreign culture, foreign behaviour, foreign attitude and everything that comes with the film, for instance if you are watching Nigerian films were there is a lot of witchcraft you may think you would want to be like that one because you keep on watching and its ringing in your head Nigerians are doing well because they are suing juju and they are doing that so you end up wanting to become one no wonder we hear this cult and what a view it's because of watching TV quiet a long time because you don't have a good timetable watch news, after news move out, watch church programmes after that move out lave these other things to other people who want to watch those things because that's what they are adapted to so that's what I could sum it up my dear.

Moderator 1: Participant 3.

Participant 3: I think even Francis made it clear to say that we end up adapting foreign things for example the dress code is itself you would find that a person watches a certain movie or a programme on television the way they are being dressed you would see them doing the same next time or the following day.

Moderator 1: You see them on the streets with long slits, laughs, okay, well let me turn to the youths they would not agree with the sentiments coming from the other side, what do you think about watching television you know for long hours can that make someone vulnerable to adapt foreign values, women first? Participant 2.

Participant 2: Yes I think it can make somebody adapt to foreign values in the sense that mostly when we tend to watch TV for many hours we turn to change our own cultures we want to copy and imitate what they are doing that side instead of sticking to what we can do as us as Africans as Zambians instead of me trying, let me just take an example of as an African as a Zambian girl, when am serving my father something definitely I have to kneel down and give it to him but then coz I have been watching TV for a long period and then I see some girl is going to give the father something just standing like that

probably somebody will copy that same bad habit of doing that and then forget our own culture values.

Moderator 1: Seeing pecking the father would also want to peak the father. Well

Participant 1: Thank you, let me take a different angle I think, okay on average if you are to look at American movies and how they portray maybe a relationship between a boy and a girl the centre in those movies is having sex at the end of the day and then this has affected a lot young people because they take it as okay when you are in a relationship the out mate go should be maybe having sex at the end of the day and this is what we see on the movies that we watch and then try to leave what we see so I think it has a lot of effect on the young people.

Moderator 1: Right okay, let's move away from that one we are almost running out of the time that we were given, now looking at the media its self, how can the media especially in Zambia be a good means for transmission of personal values? Lets come to you know, Participant 4, always wanting to take the first bite.

Participant 4: The people that provide information, television must not do it from their offices only, we are talking of values of a Zambian person here go to the people like you are doing right now, you are getting views from the people who are concerned who are affected by the same values then take these values to the TV then let other people watch then compare how they are living and how they are supposed to live as a family in Zambia so that the values of a Zambian of an African is maintained rather than corrugated it with the foreign values that does not bring anything to the Zambian value as a whole.

Moderator 1: Okay, also, let me bring in Participant 1 as well the same question to say how can media especially television in Zambia be a good means of transmission of values among people in Zambia?

Participant 1: Okay, I think it can be good only if it is censored but there is maybe a separate board that will censor all that is being aired on TV we take for instance in Somalia people are not watching soccer because of, I don't know maybe they have reasons but yeah, they are some movies that they don't even show on TV there is a separate board.

Moderator 1: Even some music.

Participant 1: Even music, so I think we are not saying that even here music should be censored but the centre should be what values are we teaching you know to the society if we air maybe such a music video coz we need to look at all those angels and then just an example you look at the music that is there today is centred on beef in the olden days the music was on social teaching they would teach people on how to live, people like bena Paul Ngozi but now am not trying to blame "slapdee" (name of a musician) but if you look at the centre of his music you would find at the end of the day it's centred on beef not just trying to quarrel with, I think that is bad needs to be censored.

Moderator 1: Participant 2 also what is your recommendation, what do you think on how can media especially television in Zambia be a good means of transmission of personal values among people in Zambia what is your recommendation?

Participant 2: Well airing the right programmes as in before you televise the programme they must first watch it and see how it affects the Zambian people so that if they know that this programme is bad or maybe this age and we say everyone watches ZNBC so we must say this programme will not be aired or will air this programme.

Moderator 1: Participant 3 your own thinking on how media can be a good means of transmission of personal value among people in Zambia.

Participant 3: I think it's just a matter of programming programmes can be aired on television but there should be a comparison in terms of the feedback that they are getting from the viewers.

Moderator 1: As we are almost winding up, how can media especially television in Zambia can be a good means of transmission of personal values among the Catholics in Zambia and if you can explain just that. Let me start with a youth, well Francis what do you think?

Participant 1: Among the Catholics?

Moderator 1: Yeah in Zambia so how can media especially in television itself you know in Zambia be it a good means of transmission personal values among the Catholics?

Participant 1: Not to simply separate maybe Zambians and Catholics, I think I would take the view of Zambia as a whole.

Moderator 1: Here maybe you can be specific and I understand you are a catholic? Laughs.

Participant 1: Yes, I think, okay I will still go back to my point of if we censor what we air on TV if its censored and then we look at we declared Zambia as a Christian nation so we need to look at what values should our people whom we so-called Christian nation should live with so we need to even as we program the programmes on TV we need to have an aim at the end of the day if we put banja on TV what values are we giving to the Zambian people or what values are we giving to me as a young catholic at the end of the day. So these are things that we need to look at.

Moderator 1: Okay, crossing over to Participant 4, what do you think how media can especially television in Zambia be a good means of transmission of personal values among the Catholics in Zambia.

Participant 4: I would wish if to start with if Catholics had their own television station because then they would be airing programmes that befits Catholics but because we depend on other people's station, we have no control over them but my wish is if Lumen programme that was aired by the Catholics could continue with more programmes of that nature as Catholics we will learn a lot even those non Catholics for instances John Simabbudu goes out there with his camera he does not choose who to talk to. He talks to everybody

as long as they live in Zambia and the problem that are affecting people are not for Catholics alone, so the programmes of lumen 2000 this time it should change to lumen 2010 because we are no longer in 2000 so that new programmes and new event that are taking place in the country could be aired, it could be a good thing, it's not only Catholics who are watching that programme, everybody because it was going coming on the national broadcaster but if we could have more programme rather than waiting on Saturday's let it be everyday you slot one hour for everyday then it could be a good thing we are saying are Christians whether you are a Buddhist or whatever it is you are a Christian in your own way so for Catholics per say such kind of programmes I wish they could be continuing.

Moderator 1: Well unless there is anything burning, but this is where we have to indeed end this special edition were we have been looking at television and cultivation of personal values among Catholics in Zambia and we have been looking at media usage in general. I want to thank you in deed very much for taking your time on your busy schedule to come through and discuss this important subject (thank you so much in, unison) well we have come to the end of this important discussion we do hope you have enjoyed it and you have learnt one or two three things, my names are Moderator 1 in the studio I had with me, Participant 1, Participant 2, Participant 3 and Participant 4 thank you very much for joining us and goodbye.

Appendix 8: Focus Group Discussion Two Copy

FOCUS GROUP DISCUSSION TWO (CD 2)

Held at Yatsani Radio in Lusaka on 29th June 2010

NAME	OCCUPATION	AGE	GENDER
MODERATOR 2	VIDEO EDITOR	28	MALE
PARTICIPANT 5	SCHOOL DIRECTOR	64	FEMALE
PARTICIPANT 6	RETIRED HEAD TEACHER	68	MALE
PARTICIPANT 7	RETIRED TEACHER	62	FEMALE
PARTICIPANT 8	ADMINISTRATIVE ASSISTANT	27	FEMALE
PARTICIPANT 9	UNIVERSITY STUDENT	22	MALE
PARTICIPANT 10	GRADUATE	22	MALE
PARTICIPANT 11	SCHOOL LEVER	18	FEMALE

THE VERBATIM OF RECORDED DISCUSSION

Moderator 2: Hello everyone and welcome to this special programme looking at television and the cultivation of personal values among Catholics in Zambia am your moderator 2 on the programme and today I have a panel of seven people from Roma Parish to help me discuss this topic and ladies and gentlemen welcome to the programme. (Thank you in unison) first thing first, I would ask each one of us to introduce ourselves so that the listeners know exactly who is speaking to them I will start with you mum and then will come round like that, am **Participant 5** residing in Roma Roma township Roma parish, am **Participant 6** residing in Olympia extension am **Participant 7** I live in Olympia extension I belong to roma parish, okay, am **Participant 8** I reside in jesmondine and am from roma parish it's your turn there, my names are **Participant 9**, my name is **Participant 10** am from roma parish and last but not least, **Participant 11** roma parish okay at least we know each other and as I said earlier on my name is Moderator 2 and I will be your moderator on this panel we are looking at television and the influence of this particular tool and also the cultivation of personal values among Catholics in Zambia and I understand all of us here on the panel are Catholics, so to just set the tone for our discussion I would like to find out what we understand by the term value or in short what is a value? Anyone can pick it up from there.

Participant 5: I think when I hear the word value it reminds me of my cultural values were I have been grown up and what I have taught and what has made me to be what am as for my casual background the values that I was taught by my parents and the people that were responsible for my well being.

Moderator 2: Anyone with any other different definition of what a value is or what values are, Participant 6 Any

Participant 6: Yes I think as a media from the form of communication the value mostly depends on how we take it because there is quite a lot of information like from the media there is so much information about even on education there are some of the things that we learn which educate us and there are some of the things that are there the entertainment part of that is also a value and the spiritual aspect on value you know they programme the good news we learn quiet a lot from this the media.

Moderator 2: From the young men and ladies this side what do you understand by the term value?

Participant 9: For me value is something like I can say more like a price tag or something so for me value is that comes out of which people can say this is the value of Participant 9 to say something like that that's how I understand the value of something.

Moderator 2: Okay and this can be something bad or good what exactly are we talking about?

Participant 6: I think for me it can be something good coz if you go in a shop you want to get something you look at the value of that thing that you want to get if it's something expensive definitely you will think nice about it but if it's cheap and then you may obviously you discard it and say ah, it's something useless so for me value is something that has to be expensive so that when people look at me they really think that okay, this is the person maybe I can get that value and put it on me.

Moderator 2: Participant 8?

Participant 8: I think I agree with my colleague who says value has to be something which is of a good price which is long lasting something that's really durable you know, good values that can come from either a commodity or a person regardless of the age.

Moderator 2: Okay, maybe having agreed on what a value is we seem to be speaking the same language let's look at these three values how important are they, we are talking about family, maybe we start with family before we move to freedom and happiness, how important is the value of the family, we can start with Participant 10?

Participant 10: The importance of family is that without okay, I think family is the most important thing in the world we each depend on our family for a although I have heard of people who do not like their families, but at the end of the day you will always go back to your family because without them you are nobody in society.

Moderator 2: Any additional before we get to our parents?

Participant 11: I think family is very important as Participant 11 said because first and foremost we all come from families and we always depend on our families for everything we always run to our families whenever things are not right whenever you are with family, you are at home coz you are with your kind so I think yeah family is important and family should be valued.

Moderator 2: Eeh, Participant 9 when you say family is very important, exactly what are we talking about, how should we value families what can we get from our families in terms of values?

Participant 9: I would say we get a lot from our families for example the kind of person you are comes from the family that you belong to if you are someone naughty definitely people will say even the family is just like that so from there is a lot that we get that's how come like the way Auntie Grace had it's something that we value most in life for example, what they say is no man is an island no one can say I was just born without a family definitely you had to come from somewhere and then the kind of person you are natured to be that kind of person in the family that you are in how do you relate to other people out there, it's because of the you belong to now if you don't have a family I don't think you can be a person the world would want to see out there because it's by belonging to a family that you tend to makes us people of different places and stuff like that.

Moderator 2: Participant 7, how important is this value we are looking at family?

Participant 7: I look at the family in the sense that being alone you feel that you are missing to be with other people so the family begins with the two in the couple relationship and you look forward to grow in that family if God blesses you with children and at the same time to have extended family you feel comfortable when you are with family and the value of the family we are interdependent as a couple when you are starting and when you have children they are blessing to you as a couple also you also interdependent with the children the children depend on the parents and the parents are also pleased with the children and they are interdependent on the children as well.

Moderator 2: Participant 6 any addition?

Participant 6: Yes, my addition it is also security, you know we as Zambians Africans as Zambians we are very much on the family in fact in my language we say "uubukulu bwa nkokno ma sako (a chicken with many feathers looks big)" the family is so important in our context African context or Zambian context because in terms of security they are so many things that happen that you cannot cope alone or with immediate family or your spouse but were you need people to come for instance there is a wedding you need people sickness and so on, so the value of the family is very important it's also means security.

Moderator 2: Can you just explain to us that proverb you used the meaning so that we?

Participant 6: Yes, you know that the chicken has feathers on it that simply means that when you have, you are surrounded by the family; it's very much, you know it's part of its

security and if there is a problem you will know they will always be people to come to your aid.

Moderator 2: Participant 5 any different thought on the value of the family?

Participant 5: Ahh, yes, because when we come into this world, we have no say who are parents are going to be we are going to live or what part of the world we are going to be but now those people whom we are entrusted to be our parents they are the one's who are responsible to impart into us the values of life so we are totally dependent on them to give us the values bit by bit as we grow up so you find that children have got their own thing children's values and then the teenagers values and what a view until they are adults and they are also entrusted in this values to pass them on so that when they are also adults they will also have this values to pass on so what we receive from our parents or guardians we have to also pass them on to our children and our grandchildren and it goes on like that so it's very important to have values to be to listen, to see and to obey what our parents are trying to teach us because we are here for the first time and we depend on them so values are very important they meet the family together that's why my son there said you know they will say if you are not a good child they would say even the parents are like that because they know that whatever you are doing it is a reflection on where you are coming from, so that's why it's important to be coming from people with good values it's not only the values that we live even spiritual values or cultural values all these values we get from the people who are our elders, our parents or grandparents.

Moderator 2: Okay, Participant 8 let's now get to the other issue that is the value of freedom and happiness maybe as we respond to these two question we can combine them but being so clear and on freedom just to clarify there is always a temptation when we hear of freedom you always think of the freedom of information the freedom media but we are talking of freedom that is inherit that is in us when we are born this freedom that we need, so to start with how important is the value of freedom Participant 8?

Participant 8: The value of freedom is very important in us as human beings even as Christians we need to express our ideas it could be you have seen something bad happening either in our communities were we leave in our work places in our family we need to have that freedom of expression were we are not supposed to suppress the good ideas in us but then it's important that we exercise our freedom by saying that which is right, yeah that how I understand.

Moderator 2: Okay, parents Participant 5 freedom and happiness how are these things important as a value are they important in our lives and also as parents, do we give enough freedom to our children to voice out speak out to express themselves.

Participant 5: Yes, we need all of us being adults or children we need freedom but that freedom should be up to an extent once we express our freedom we have to listen if it is welcome or it is not welcome if it is not welcome then we have to find out why and if we have to listen why that freedom has gone to far or whether they are just within were we should express our freedom so the expression of freedom is our right we have to

express our feelings our freedom of speech our freedom but then we have to listen to see what we are expressing is in the right context otherwise if it's outside you find that in it we get hurt because we didn't listen so freedom is important but we have to know the limits.

Moderator 2: So is it that same with happiness that we need to value so much?

Participant 5: Yes, you have to value happiness you may find that you know maybe by being happy you want to do something that is not right for instance you say my happiness can only if I drink too much beer but then that is not the way that one should live, so we have to make sure that when that happiness is expressed in a manner that is in accordance with the norms of people around you and in society.

Moderator 2: Participant 6.

Participant 6: Yes, us Christians are sure the freedom which is there can be abusing it because you can easily abuse freedom someone has got freedom but abuses it he goes to a certain place and probably instead of coming on time coming late or drunk so even the happiness it must be a happiness which must be within the values you know, the happiness which will but even there is too much of one thing if it's too much and it gets abused then that happiness can turn into sorrow.

Moderator 2: Participant 7 is it the same on your part, how important is freedom and also combine happiness as well as you respond to those two.

Participant 7: Yes please, I really agree with the first speakers and that freedom everyone would like to express herself or himself in whatever way but it depends on the age if for a small child is free to do anything but they are always parents to control to show the way but as an adult we need to censor what to say or what to do and also need to seek advice or to be advised and follow the advice of the people coz you can exercise your freedom but in the long run, you will regret if you go out of way so it is important that we exercise our freedom in the right contexts.

Moderator 2: Okay, maybe we give we give our youth also an opportunity to express themselves on this particular issue; freedom eeh Participant 11 how important is this as a value.

Participant 11: Am a teenager and all teenagers out there would agree with me that they want freedom for me mainly freedom is being able choose what I want to do without my parents consent without them saying this, this, this and so for me freedom is mainly choice, choices and happiness go hand in hand like happiness for me is a series of choices, a choice I make today will determine how happy I will be for the rest of my life so for me, the freedom to choose what you want will also determine the kind of happiness you will have afterwards that's what I have to say.

Moderator 2: What about the dating?

Participant 10: I agree with Participant 6 when he says we can be free, we should show our freedom but there is a limit in which we should show the freedom otherwise we may go astray and when we go astray getting back to where we are it will be quite tough.

Moderator 2: Is that the same Participant 9 any different opinion with regard to freedom? Are you given enough freedom in order for you to appreciate this as a value?

Participant 9: I think we are given freedom just like what Participant 11 said when it comes to making choices for example on my part I was given the freedom to choose which school to go to when I after completed grade twelve and I choose to apply at UNZA my parents didn't oppose to that so I think we are given enough freedom and that I value most.

Moderator 2: Do you think if it was a bad choice based on that example you have given us were the parents going to object?

Participant 9: If my choice was bad!

Moderator 2: Yeah!

Participant 9: Well since parents always want the best out of their children I think they are going to object at times we make choices but if it's not of our best interest most our parents will come in they will say no here you have gone wrong do this and that but at the end of the day what I know is that even though am given this freedom, there is a limit just like Participant 6 and Participant 10 have said there has to be a limit to that freedom am given.

Moderator 2: Is that the same thing with happiness?

Participant 10: Happiness I think yeah is the same for example am a joyful person maybe it's my name or something so it wouldn't look good am happy my neighbour there is not so I think I should value my happiness to a certain limit I should be happy depending on situations if my neighbour is sad and then I just want to be in the joyful mood all the time how is my neighbour going to react at some point that value of me being happy should be at least I should cut down it to say ooh let me look at the situation saying how can I help my neighbour there also experience the same happiness should I just show it anyhow, I should at least try to find out the other way of showing happiness.

Moderator 2: Mrs. Participant 5 you were itching to add something maybe briefly before we move to another issue.

Participant 5: Well actually I have said enough as we have shared it all depends on choices but then we know very well that where ever we are they are rules and commands that we should follow so from the home you know there are certain values and certain rules that we should value but if we go astray then we are not going to be happy because we are now doing something contrarily to the parents expect the same with society the same with our Christian life so for us to be happy we have to obey to listen and if we are not clear to ask and once it is explained we also live our value and then will be directed but without obedience you find that you have got this freedom and like he said we abuse it

into something contrarily to what society or a home or is expected then you cannot have that happiness so that is also dependent on what we are supposed to have gained .

Moderator 2: Okay lets now talk about this Morden tool that is at our disposal TV how does watching TV for many hours make people readily accept values promoted by the television programmes and also maybe as you respond you can also explain and you are free also you are at liberty to give examples we can start with Participant 11?

Participant 11: Eeem, how does TV affect our values?

Moderator 2: Yeah that is watching TV for long hours.

Participant 11:Huuh, well to a certain extent it does affect our values coz we will tend to do what we see on TV like , I would say am a school leaver I completed last year and am not doing anything so what do I do, I spend three quarters of my time watching TV and that has affected me in maybe the way I talk, I want to talk like the person am seeing on TV , I want to dress up like the person am seeing on TV, I want to act like the person am seeing on TV because I think wow, look at them I think it does affect us in many ways and sometimes it affects us without even noticing it's like unguided learning you tend to do things that you see on TV but you don't know you are doing them and sometimes we do know we are doing them it's just I don't know being a teenager is quiet a complicated thing you just you tend to do things that you see on TV without even noticing so I think it does affect our values greatly actually. Yes!

Moderator 2: okay Participant 10.

Participant 10:I have agreed to what Participant 11 has said when you watch TV for too long you start imitating what's on the TV and example given like a lot of people like watching wrestling especially small kids so when they watch that for too long they will also want to try do the same, yeah meanwhile on that wrestling there is a caution where it says do not try this at home.

Moderator 2: Yeah, Participant 9 as you respond to that also maybe is there any programme that you like watching and how has it affected you I mean in terms of you having watched the programme and you would want to do exactly what the programme is all about?

Participant 9:Well I wouldn't say am that much of a TV fan because most of the few programmes I want to act like one of those guys I remember Bikkiloni and Difficulti for example those guys the way they speak at times I want to imitate them I think for me I just look at them the way they speak what they talk about I just think okay this is fun let me be just like them so I think yeah TV has affected my values somehow.

Moderator 2: Participant 8.

Participant 8: Yes, watching TV for long hours can really have a negative impact on our good values coz I remember I can give a practical example when I was on maternity leave I was just at home and our house is kind like small so the only kind of entertainment I had was TV and believe me it's not everything that is shown on TV which is good some things are

bad you know, instead of us doing something productive like maybe reading a book a book that will enrich you spiritually or maybe career wise you just want to watch TV and the things that really get in your mind are things that are not really good you know because most of the programmes that come on TV are not good I don't want to go in details like mentioning certain channels and programmes which are viewed on television which are not good but really watching television for long hours dilutes our good values that's all I would say.

Moderator 2: okay Participant 6 what do you think and somehow maybe as you respond to that how it has undermined your role as parents in homes because I think it's one of the values that we value so much being in control not to suppress at last to take care of the family well.

Participant 6: Yes in the first place am one of those who has very little time to stay longer you know to watch television of course depending on what programme they are some of the programme that I can probably be there like lately when we have these football matches and so no, but some of the programmes which are showing on television are very embarrassing sometimes you regret when you are with children you know they are some of these pornographies and on shown on TV and it's a taboo you know for us to be watching such most of the time you are forced to switch to some other channel otherwise it has an effect and you have to be careful and just have control because some of them can corrupt our morals and values.

Moderator 2. Participant 5 before we come to you Participant 7.

Participant 5: As already been shared actually they are good values and bad values watching television and as a parent you find that children enjoy watching certain programmes that you wouldn't like them to watch when you are around they might even choose to what you think is good to the household but some channels you just come and find that they are very bad now they like to watching they want you know they are children they want to see what is happening so it is up to parents to actually control or discuss if you find they are watching ask them what they are doing why they what values ,they are getting from there otherwise certain things the children learn a lot but then everything is exposed and as parents we try to discuss some of them and try to avoid, to tell our children not to watch certain programme but the more you tell them the more they want to see what is behind that so that way they will find a time when you are not around to watch especially those with dishes but we our national channels at least I would say they are a bit better because they are sometimes they are into discussion very few programmes but when you go into the dish were they are showing everything no that is not good and you find that like he says the children will be fighting and calling fight game because they are watching those dangerous films on the television when they are seeing wrestling very bad ones so now we have to make sure that we tell them that this is not supposed to be imitated or you are supposed to watch this the thing I have found you know if it is maybe a pastor preaching or something the children won't be interested they will definitely switch on to something else so you see they want where there is a bit of activity yeah some of them are very bad and embarrassing but at the same time some programmes are very good and again the pastor used to censor them

but now they have gone commercial so they should they will watch whatever they can pay and they are allowed because they have paid for them.

Moderator 2. Participant 7 I hope you will not agree with Participant 6 because you have a minute to disagree with him on this programme even at home it's extended.

Participant 7: For me while appreciating the, because they are advantages and disadvantages of the media you find that the TV especially it has affected our spiritual life and the values of the families.

Moderator 2. That is the positive.

Participant 7: To the negative side when you try to pray as a family each one has his favourite programme maybe there is Banja they will say let us first watch by the time the programme is over everybody is asleep so that's how it affects the spiritual part and sometimes the programme it takes up to late hours of the night that you are forced to sleep late and it affects other activities that you are supposed to do and that time will never come back so they are lot of effects but at the same time there is a positive is very educative we see people as they speak when they talk about maybe leaders in the government or outside world we just used to learn about them but now we see them as they show them on TV and very educative.

Moderator 2: Okay, am sure this will be answered well by a you the elders maybe even the young ones find themselves in this situation if remember very well Participant 6 that is the time that you never had TV in your home and now that you have this tool in your home, what changed from such a scenario are these changes good to your family and also maybe to you as an individual.

Participant 6: Yes as it has already been said there are the positive there are the positive way the entertainment the thing that we learn from there and it's actually the world in the home you know you have the whole world in the home because with that limitation which we had when we were very much dependant on the radio and so on but with television you know they are showing things which are happening thousand and thousands miles away you know far away the entire like now the matches which are in South Africa the entire world is in Africa all those coz even those who are saying Africa was a dark continent now they see that it's not dark but you see Morden stadiums and whatever is happening so positively yes and of course negatively they are some of those undesirable programmes.

Moderator 2: What about in terms of some of the activities that used to happen in your home are there changes in that line Participant 6 maybe briefly before we get to the others.

Participant 6: Some if the activities which are happening.

Moderator 2: Which used to happen in the home maybe you would sit with to chat with the family are those kind of informal activities affected have they been affected somehow.

Participant 6: Yes in an extent just as she was saying maybe you want to find time to you know they are things like story telling they were before storytelling, today where do you find time because even when you are trying to tell them something to say they are looking at the time to say the programme is coming so am sure that has to you have to dialogue and agree with members of the family on whatever you want to say even the prayer time you have to discuss otherwise you bring prayers at a time when we want to we won't concentrate so that the other thing.

Moderator 2: Participant 5, what has been your observation.

Participant 5: I also communication in the home you know, when in the past we used to sit with our elders they would tell us stories which ended up in certain values and morals which we no longer do because maybe the children are reading their story books or they are watching television or maybe the father would like to listen to the news or something like that yeah, so there is very little communication right now in the home because of television, what has been in my home I would say the last time, my children are no longer with me they are all grown up, but to sit down pray and maybe read some of the stories in the bible and try to apply but of late because of television you find that children had no time and even ourselves to tell them the time you want we are rushing all the time for work you do this you do that and in the mean time children start on their own watching television and when you sit down you are also tired but then they are also glued to the television so certain values that we used to share as families are no longer there very little you know but if you can find the time because certain programmes come just before maybe supper or after supper and after that you to go and sleep so especially now dialoguing, talking to the children or maybe discussing what has gone on in the day they would rather watch the programme that are on television we appreciate the fact that we learn a lot of things from television but at the same time we have lost out a lot and at the same time the things that we used to teach our children in the home or maybe you are initiating them to adulthood are now out in the open so that also has an effect in our moral education as far as families are concerned so that one is on the negative side so there is so much information being given so much that the children now feel that they can learn from society instead from families.

Moderator 2: Okay, maybe on my side of my colleagues here the young men and women Participant 9 I doubt if any of you or anyone of us found themselves in that situation where you are born in a home where there is no TV but I don't know maybe if you have any view regarding that particular question.

Participant 9: Well for me I wouldn't say I find the TV in the house quiet okay but there was this one time when it went down for like three months so there was no TV in the house so what I noticed was we had more family time whereby every time it was in the night we would be together chatting all those things but after the TV was fixed and everything, it's like things changed again I remember some point we used to have novenas in the family we would pray maybe mum would tell us 21 hours we are having prayers but I don't know what happened 21 hours there is a programme, everyone wants to watch their programme am also a victim of that I can say like what Participant 6 has been referring

to the world cup for example I love soccer very much so what happens if there is football on TV around 21 or 20 hours she will tell me to do something else it would hurt me so the best thing I would do is first let me watch my soccer and then I will do what you want me to do I think somehow yeah TV it has its negative impact on the family but even the positive as alluded to earlier there are there as well.

Moderator 2: okay, okay let's or maybe you want to add something but briefly before we get to the other two pressing questions that we as we almost go to the end of this discussion.

Participant 8: Yes as previously discussed not everything is bad about watching TV coz I believe to every way of life they are both negative and positive aspects so I think it's important for us parents and guardians to provide guidance to children or anyone in the home because the media is so important we get entertained and we all need that we get informed and educated there so many things that we learn from watching television and we get such important information by watching television as a way to buy very good things and were to go when we are sick stuff like that so I think it's important to set up time for family and time that we can watch TV in that way I think we can balance up things because we can I can't imagine our lives without TV.

Moderator 2: Okay, Participant 7, does watching many hours of TV lead to the acceptance of foreign values and also maybe you can just give example.

Participant 7: In a sense it depends on how each one takes watching TV for a long time I think it has some effect even on the even on health, coz if one is seated for too long it has some effect on someone's health coz one needs to be active so and the other thing is when you are watching you get carried away and forget about other important things that you maybe need to do or attend to.

Moderator 2: Okay, Participant 5 foreign elements, foreign values

Participant 5: You see if one only watches television when is he going to cook, to sweep, to clean and all those things, so it's better to like Participant 8 shared to have time for everything have time, pick up the programme maybe with guidance from parents asking the children what programme they like and maybe agreeing with them at what time they should come together as a family to pray coz if they say ati before supper then definitely you have to make sure that you pray before all those things start.

Moderator 2: Sorry to cut you short there but maybe we have put so much emphasis on the foreign am sure Participant 5 you know what was generally accepted in our

Participant 5: Like I said before if you watch the kind of dances that are actually being performed on TV the children do that the same they are not good dances some of them that children should do but you can't stop them because you are not there when they are watching television and they go dancing and the way children are dressing it is actually foreign values we don't dress the way they are doing leaving the belly open just up there and down there no that is not our cultural values you are supposed to dress properly especially women but for the men, they normally, they dress up unlike the women so

our values have fallen in terms of dressing and in terms of language the way the children they copy from whatever is being said that is the in thing whatever they see on television they think that is how it should be so they really need guidance from parents the time they are spending watching television it is not healthy they should be active participants in the home all of us and or together with the children so specially on dances and dressing the values have fallen tremendously so now we don't know as parents because you may find you have talked to your children and they go out carrying bags the minute they go out of your home they put on those things funny dresses so that actually has you know has an impact on our values as Zambians we have to have our cultural values sometimes they even say what about in the past, in the past we didn't have as much clothing as we do today, you know we have so they used to use barks of trees to make up clothing and they only covered the important parts but not nowadays they shouldn't be doing what they are doing now all because we are seeing from foreign countries how they are dressing and we are coming up with that type of dress and dances which is not very good.

Moderator 2: Okay, Participant 6 before we get to.

Participant 6: Yes, I think the worst part of it is the commercialisation that has taken place because I remember you know previously these things were censored and some of the films which had bad taste were not screened but now this country has just gone like that you know because it's just as she said because you are paying why should we be exposed to this kind of thing and as a country and as a Christian country it's a very big contradiction.

Participant 10: As for me I would say yes we do adopt but we shouldn't adopt what other people do but we should accept their culture it's like as for me I learn what other countries the way they do their culture so for me it's like a way of information but I shouldn't adopt what they do I should keep to my values and culture.

Moderator 2: Participant 11.

Participant 11: I think I agree with Participant 10 it's not entirely bad to learn about other people's cultures it gives you an open mind you get to know how other people live how other people lead their lives and on adopting some foreign values some are not bad like when you watch TV and you are watching maybe an American soap opera you see the way they live like their houses the way they are decorated, on a few occasion I have heard my mum say I would love to have that in my house and maybe she has bought something similar so I wouldn't say it's entirely bad on a certain level it's actually good.

Moderator 2: Okay, my friend here Participant 8.

Participant 8: Yeah, I would say I think it has had an effect on us, watching certain programmes which come from maybe the diasporas maybe to say it has had a negative impact on our values to a certain extent coz I remember seeing from my young sister and brother they like our parents said they want dance like them to dress like them you know, I

would say they have very few that we learn from programmes that are brought in from other countries that what I would say.

Moderator 2: Okay, lets now look at how media especially TV in Zambia how it can be used as a tool for transmission of personal values like some of the values that we opened with we talked, that is among people in Zambia and also among Catholics in Zambia and we should be brief in our response because we are running out of time and also be clear as we about among people Zambia and also among Catholics in Zambia, we will start with you Participant 5.

Participant 5: As Catholics in Zambia or as Zambians we have got our own values, cultural values and if those like now sometimes you see them on programmes like chitombetombe, you know they are bring out the cultural values and then in all languages we have got you know programmes like chitombetombe, those are very good at least they come out of what it used to be and what it should be and why we should follow those values they show us whatever they are told like stories, they should be a moral ending and if they can even come up with such programmes to show the children how it was you know, things just change but even those in the past they used to have bad values which not values sorry, they used to have things which were not very good and people pointed out and were even in stories and they would say the children themselves would come up with an end to that story, no that one was not good why, they will point out such thought provocative stories are very good and at the same time, not only television, even books, those stories that we used to read in vernacular they are also very good they should be promoting such values on television you know this book was written and the stories they act children would be learning from this value that were being imparted in us through stories they are very good and at the same time prayer you know, you should also have time to pray and remember foreign televisions some have got prayer time I mean at the same time if it is saying of mass, saying of prayers praying with the family and they are telling them the importance of morning prayers, midday prayers, of evening prayers and of novena's like my sons there said, they are very important and if we should use the media as a Christian nation to impart the those values to our children in our cultural values in our spiritual values and then in society we have got the, we know we can choose what is good and what is bad and if it is not good we tell the family they should also be able to understand why we are saying you shouldn't do this we explain especially these our children today they enlightened you can't just say don't do that without giving the reason so it is very important to explain why we do want children to do certain things they will understand but we have to talk to them not just to stop them.

Moderator 2: Participant 6, how can we use TV in Zambia as a good tool for transmission of personal values among Zambians and also among Catholics in Zambia?

Participant 6: Yes, I will dwell on you know us Catholics it's gratifying you know to watch the programme that comes only once in a week this from the catholic media service that's wonderful

Moderator 2: That's Lumen 2000.

Participant 6: Yes, lumen 2000 very spiritual development there, there is quite a lot even what the church is doing in terms of education, in terms of healing and what a view, so I think we are it's our wish and prayer that, that those programmes are you know, we have a catholic television because if we have something were we can switch on because once a week is nothing but we need more that that we really most of us enjoy that programme.

Moderator 2: Participant 7 how we can use this tool, I mean TV.

Participant 7: I conquer with what Participant 6 has said and I nearly pointed out to say that we need such programmes on our church TV so that little by little the even the youths will have interest in watching and learning of the church or the way God wants us to live so as Participant 5 pointed out earlier that our youths or our children are learning things negatively and they don't see the evil of certain things that certain dance relate to something else because those who watch they go and practise maybe what they were seeing on the TV but coming up with a church TV it will help not only the youths but even us adults so I would very much love to in the long run that we have a station of our own that our youths and everybody will benefit spiritually and morally.

Moderator 2: Okay, Participant 8.

Participant 8: Yes, for me I think I just want to emphasis to say that parents, guardians out there should offer guidance to their children, their dependants they should see to it that what children watch on TV should be something that will be building to them and they should be truthful by telling the children, their children and their dependants that not everything that they see on TV or not every situation in life or the films that they watch has an happy ending because I believe parents having been in the world for a long time and they know that not every situation has an happy ending so parents and guardians should be open to their children by talking about such negative things that children see on TV that they are not actually good, if it's about sex they should tell them if you see such things on TV because parents are not always there to see what their children see on TV, if it's about sex they should talk about it, if it's about stealing they should tell them what is of good value and what is of bad value so much that even when the parents are not there they shouldn't be able to tell that no we shouldn't watch about this it's not good.

Moderator 2: Okay, parental guidance, Participant 9 as briefly as we move to the end of the programme.

Participant 9: I would like to conquer with what the previous speakers have said concerning the communication of values out there using the media TV is one of, maybe I think widely watched by almost everyone in the world, so I think what we watch on TV is also up to us to censor exactly what happens there coz what you should b bear in mind is that some of the things on TV there are acts and an act can be repeated so that it becomes, its perfected but life you live it once and you can never go back so I think it's the best, it's on our part as well as we watch TV let's try to find out exactly why am I watching

what am watching is it for my own good or is it the good of that one selling that product on TV, I think that's it for me.

Moderator 2: Participant 10.

Participant 10: I conquer also with Participant 9 like these days on TV they put age restriction like if you are watching any programme they will tell you, okay let's say this is for 18 years and above so the people who should only watch that should be 18 years above you cannot expect a small child to be watching the same programmes so you tell him to either go to sleep or you change the programme.

Moderator 2: Participant 11. Last but not least how can we use TV for the transmission of personal values among people in Zambia in general and also among Catholics?

Participant 11: I actually think you are already doing it, I actually think the media and TV are already doing it because I think I know of more than 5 TV stations that mainly talk about Christianity and lack of better terms Godly stuff we have TBN, we have Emmanuel TV and we have all these many channels I think it's up to a person to choose like whether they want to watch it or not and to the parents I want to say it's a phase we will get over this phase of watching music videos and wanting to dance like those people we see on TV like I would say, when I was 5 I used to love watching cartoons but now I don't know its music videos and am sure when I reach 21 I will grow out of this phase. So our parents should just be patient and give us time. Laughs.

Moderator 2: Thank you very much and I think on that note we have come to the end of this discussion and we were looking at TV and the cultivation of personal values among Catholics in Zambia and on the panel I had Participant 5, Participant 6, and also Participant 7 I hope I have pronounced the first name well, and also Participant 8 here, **Participant 9, Participant 10** I hope that's the best pronunciation and also my friend there **Participant 11 and I was your Moderator 2** on behalf of the producer of this particular programme Fr. Moses Hamungole and indeed the technician on duty we say until next time, its goodbye.

Appendix 9: Focus Group Discussion Three Copy

FOCUS GROUP DISCUSSION THREE (CD 3)

Held at Radio Maria in Chipata on 12th June 2010

NAME	OCCUPATION	AGE	GENDER
MODERATOR 3	RADIO PRESENTER	27	MALE
PARTICIPANT 12	STUDENT	23	FEMALE
PARTICIPANT 13	SCHOOL LEVER	22	FEMALE
PARTICIPANT 14	TEACHER	32	FEMALE
PARTICIPANT 15	RADIO VOLUNTEER	27	MALE
PARTICIPANT 16	RETIRED TEACHER	75	MALE
PARTICIPANT 17	RETIRED CIVIL SERVANT	64	MALE

THE VERBATIM OF RECORDED DISCUSSION

Moderator 3: Welcome to this special interview television and cultivation of personal values among the people in Zambia in this programme we are going to look at specifically on the influence of television on the people's lives especially in the three aspects we have the family life, we will look also at freedom and happiness and before we start our programme we have a group of people here in the studio who are going to express their views in as far as television and cultivation of personal values are concerned with me here I have **Participant 15**, **Participant 15** welcome to the programme, thank you very much, I also have **Participant 17**, Participant 17 welcome to the programme, am immensely humbled and delighted to be with you here, thank you very much we also have **Participant 16**, Participant 16 welcome to the programme, appreciation thanks we have Participant 14, welcome to the programme thank you very much, we also have **Participant 12** welcome to the programme thank you very much and last but not the least we have **Participant 13** welcome to the programme thank you very much and presenting the programme am **Moderator 3** just before as I stated earlier on that our topic of discussion is television and cultivation of personal values among the people Zambia, first of all we look at what is the value before we go into the core aah discussion

Participant 16: I take it that value is something you look at very important and helpful to an individual; very important and helpful to an individual for instance you may see to it that as we see films and so on, on the TV we find out that there are certain things that might be very important and also helpful to individuals be it children, parents all are the youths and so on.

Moderator 3: Yeah, that is uncle Participant 16; maybe we get views from the female folks. Participant 12.

Participant 15: Well maybe just possibly to add on what uncle Participant 16 has said, a value should be something according to me something that is wealthy something that one would regard very important so in generally that's what possible a value can be.

Participant 17: In a way Mr. Moderator I believe when you talk of values or a value this is much related to beliefs as well as opinions attitudes, feelings you can even add habits a particular individual but if you expand if you go further they are certain issues that are there as you talk of habits am sorry in terms of values these are prefaces a person has got to have a certain direction in what he is supposed to do then when you look at it from the context of analyzing if you defining it values is anything to do with the morals of a particular individual as well as the behavioral attitude of a particular person much as you would wish to define it in terms of how responsive this very individual is towards certain elements but you can look at it basically if you want to have it more of a meaningful aspects it's the behavior the morals of a particular individual.

Moderator 3: Maybe this time let's try to get a feminine explanation of this value Participant 13.

Participant 13: Probably it is you know just to add on just what he said it is something that one would not want to lose so easily.

Participant 14: Just to add on, on what she has said I think a values is something you believe in and it also helps us the way we live our lives like my colleague has already put it he said it also like the way we behaviour in society behave attitude towards certain things and its actually very important in one's life.

Moderator 3: Now how important are these values in the line of family life, freedom and happiness we tackle these one by one. How important are these values especially in the family circles?

Participant 17: If you look at a family now, we may look at the family as a nucleus of any beginning of a particular society a society if it is to be there they has to be family then you have to make sure that in that family there is a man and a woman its expression of that because you can have a family of course by extended means but here we are looking at who is this particular person that has got to make up a family it has to be the husband and the wife and eventually you must have to say that there is that element of having children now these children constitute a family which actually has got to have values, it has to have habits, it has to have feelings, that it has to promote, that it has to cultivate and even culture in one way or another to make sure that it has to get some meaningful way of how that family is going to be respected and then you extend it to a situation whereby you have it in a community, now if you look at the community you are looking at the community as a group of people working together in order to have certain means if its survival that community must have certain means to make sure that it has to survive, how does that happen that is another question that you can try to .

Moderator 3: Maybe let's try to get something maybe an additional from Participant 14?

Participant 14: Yes am trying to relate value with the way,

Moderator 3: The family

Participant 14: Yes, our culture and tradition so values are very important in families if I talk in my family, value is very important in my family were because it will govern us the way we live our lives the way we do things, we will not do certain things because we don't believe in them we follow our values.

Participant 16: I was earlier on saying that it must be important and when it is important it means that it has to be acceptable unless whatever you do is accepted by the society then you are an outcast in that society, therefore, a value should have an attachment to the way we have to act ourselves towards others as well as towards ourselves, for instance it wouldn't be quiet wise for anybody to in the midnight and you begin shouting and so on it means that that individual has got no respect for others and the value is that you have to respect other people's way of life hence therefore, it means it has to be accepted the way you behave in every society wherever you are.

Moderator 3: Well, in case you have just joined us this is a special programme discussing television and cultivation of personal values among the people in Zambia and few points have come out strongly like society cannot exist without the family and also its connected in the family in the sense that most of the family are guided by these values and we still have to go on this time we have Participant 12 trying to raise a point or contribute.

Participant 12: Yes, as the question says are values important, yes there can't be any value if there is not family and in every family there is a value whether be it good values or they are not good but the fact is values are there because there is a family attached to it so values are very important.

Participant 15: I agree with what Participant 12 has said values differ depending on the family and depending on the society what might be valuable to me might not be to another house so depending on what we are as a family we have accepted to say we are going to take this way let it be so but that might be maybe madness by another family so these values are I don't know maybe but it is very difficult to have universal values because families differ depending on culture depending on where they come from and who they are.

Moderator 3: We are still looking at the values through the three aspects that is family, freedom and happiness and I think that we have exhausted on the family almost each one has contributed, let's look at the values in relation to freedom, how do you perceive values in relation to freedom?

Participant 17: Well you must have a very clear aspect of what freedom is all about, because if you carelessly look at freedom in a way of just seeing this is freedom then it loses its value, it loses its importance because in whatever a person does or is trying to do, we should respect has what it has already been said the freedom of individuals and I must also make sure that I don't injure Phiri here in a way of going to extreme so thereby you find

that freedom must have certain limitation , it have to have certain limits as to the extent of not violating the rights or the values of a certain particular individual and therefore if we are looking at the freedom in the family, just a family, that freedom should have to be exercised in a maximum or minimum way as to how because you cannot allow everyone to do whatever he feel like doing in a family, there has to be set rules that must be put if you are taking some meals at a table, of course that's tradition in terms of value, you must make sure that the first people to wash hands if it in our culture it is the are elders other than looking at a small boy beginning to wash am not saying that is devaluating in terms of the rights of the children looking at how that concept of freedom should be used should be exercised as well as to be cultivated in order to bring some meaningful sense in a way of how that freedom should be expressed.

Moderator 3: You have brought out something very fundamental especially this time where we have like a struggle in the family where children are fighting for their rights and also the parents are trying to limit these freedoms, let us hear maybe from the young ones how they feel about this what you have just said.

Participant 12: Values are very important in as much as rights are very important, but what you should put in mind is my right will end where another right start from, and if it is a family which will say we know have freedom like our values everyone will have freedom they will do what they like to do, they will use their rights as they would like to do then in other ways that family will be contradicting itself, there will be confusion itself because like you already said, the value of when you are at the table you are eating elders have to watch first but its through their families who have values to say no the young ones actually because the old they have already grown they are the one's who are more active those are their values but it doesn't go to say this child should go and say because in the house of Mr. Banda or Mr. So. So. So, it happens like this then I will go and have the rights, rights are very good but my rights will end where Ester's rights start.

Moderator 3: Now are we suggesting that, come in

Participant 13: I just wanted to add on what she has, as she put it that to say where my rights end other rights start from where mine have ended, more freedom more problems, however values are important in freedom but where there is more freedom there are more problems so we must also know how to limit our values you know in the context of freedom.

Moderator 3: Let me ask you this like at the family set up, how far can you go as a child in claiming your rights in the family circles?

Participant 13: Yeah, relating it to freedom you need to have all the freedom you know to interact you know anyone who is your member of your family you need to interact with them you know various says it might be you know today living and also you know there are a lot of things that you do in a family setup

Participant 14: I think it all depends on how you define the word freedom otherwise in other families the way they define it its very different from the other families define it, in this sense we are trying to say, say in a family others will look at the aspect of hygiene, first let the

children start washing their hands because we are looking at diseases this and that and then there is during his time they used to wash in one basin but this time around they have changed it's a jar and the like, from the tap and the like yes, so it actually depends on how you define the word freedom.

Participant 12: Just to add on, freedom is limited by the values it depends on the values you have for example I have a right to shout we all know I have a right to shout but I can go just to start shouting you know singing on top of my voice but you know if am going to go in this family to my home I am singing, my younger sister is singing my daughter is singing, my husband is singing how will that be because they are values with the freedom there are just those in build values which you know to say we can do this, so in other ways I will say freedom in everywhere we will go, freedom its actually being limited or its actually being controlled by the values which we have because if I would say shouting on top of my voice is my freedom what values do I have.

Moderator 3: Let us hear from Participant 15 he has been raising his hand.

Participant 15: My hand has been up for sometime though I have forgotten what I wanted to say, but when we look at the word itself, like earlier on I mentioned to say these things depends on the home where one comes from some homes where you know parents can take their children out for a night but in some cases this does not happen people so what those people value most just to recall what Participant 12 has said what those people value and rights in one way might not be the case in other homes so in general we cannot have something that we would call its universal what am trying to say is what I perceive to be normal might be madness to someone else so in that case well I think I would be content if I were to say values and rights at a family level on individual bases but to have them universally it would be a problem I think.

Participant 17: I believe if you build a nation bringing it to a larger boarder prospect, you have to make sure that, that particular group of people be it a nation, be it individuals, or a family definitely they have got to be good moral behave standards that have got to be acceptable otherwise as she had put it to say each one of us in a family begins singing that is chaos you are creating chaotic situation if it is in a nation and you begin looking at it from broader perspective what sort of a nation what sort of a group of people would that be all of them they are drunkards, all of them they do what they feel like doing then we must implant some kind of where as to how we can control, they must be some control measures that has got to be.

Moderator 3: So then are we saying that freedom cannot be universal?

Participant 17: No, I would want to disagree as well because if the whole world is not having moral values what sort of a nation, what sort of nations would that be, so they have to be limits as to have that freedom should be controlled it should be curtailed otherwise you will have a lot of disturbances you will have a lot of violence, you will have a lot of people who think they can behave the way they feel like behaving without going to prison and you will end up with a very nation that has got its moral fiber being damaged.

Moderator 3: Maybe to be assisted let us pull out some of the values that they can be universal that are recognized in all the society of the world what are some of these values?

Participant 17: In looking at the principals of a human being, if you would look at the human being that is, first thing in a home, as I wake up, I must greet, Participant 12 good morning, that must one standard of...

Moderator 3: But they are some certain people who have said in certain culture greeting is not even necessary like ...

Participant 17: No, No, I disagree, totally I disagree because we must have certain aspects that you make sure that we lead by way as to how can

Moderator 3: Winnie appears to have a different view there?

Participant 14: No I just wanted to agree with what he is saying there;

Participant 17: She is agreeing with me.

Participant 14: Because there is no house were you just all wake up without greeting each other then it's not a normal house I suppose.

Participant 17: That's abnormal house that one.

Participant 14: Yes exactly.

Participant 15: And Very abnormal,

Participant 14: Because even the mad people would say hell, how are you?

Moderator 3: Let's give chance to Ester there.

Participant 13: Yeah, and you would also be looked at as people whose got little or no morals because there is no way you are coming from the same house you are not even you don't even know the health of the other person you just wake up, you know what if you met somebody on the way and asks you, know Esther how is your father , ahh I didn't even talk to him this morning, know

Participant 14: And it gives a very wrong impression actually, I think all in all values they govern our freedom.

Moderator 3: Maybe let's give chance to Participant 16.

Participant 16: I presume we have for gotten that it depends upon the culture under which we grow, the values of a certain culture of a certain nation will have also or the other differ from one to another, for instance freedom to children in UK is not freedom to children in Zambia, therefore we have to look at under what culture are we dealing with this freedom because in UK a child might get up and eat and not even taking the plates the plates they expected to be washed by the parents and so on and yet the child is grown up enough so it also depends upon the culture under which we are debating freedom .

Moderator 3: I think we might not have a common ground on this one I see that Participant 17 is going into the culture and when you are dealing with culture it's diverse, so I think at this time maybe we look at the values and happiness.

Participant 17: In happiness you know this is a way of a feeling that each individual must express, and in a normal human being, aspect of how I express my happiness its towards certain aspect of what am looking at and it has got to intrinsically in my way of accepting because if someone is sick in a home, definitely that one who is infected it affects the entire family because we feel sad, we feel sorry and that is the feeling of how you express that particular situation at that time, now in a way of happiness, we are watching now 2010 world cup which actually is one feeling that everyone be it anywhere you find people quite jovial, they are happy in one way or another because that situation creates some feelings of happiness so you look at the way in which a human being has it is a way of how you expressed your feelings, towards certain particular situations that is there.

Participant 13: Okey, the question was how important are values in happiness, yes, someone if I remember well when we were explaining, when we were defining the value we said it's something which someone believes in, somebody will accept and somebody which is very important, imagine if I, for example because these values will vary from culture to culture, person to person, my own values are to say the good example he gave is if somebody is sick we are supposed to you know, care for him and the like, that is hectic and then somebody expects me to be happy in such a condition it will not be important, it will not happiness actually because what will determine my happiness is whether those my values are met, that's why sometimes you find that Participant 16 will get very much annoyed it's just an example if I put on a trouser or if I put on a , what do you call those body touch which are

Participant 14: Leggings.

Participant 13: Ehe, leggings, I just come with a legging and then because his value because he feels somebody doesn't have to wear like that he will be offended because my values say I wear the way I feel like anything.

Participant 14: As long as you are comfortable

Participant 13: Yes as long as am comfortable, it will make me happy because those are my values to say I can wear anything I can wear even a night dress in the during day time it makes me feel happy but some people will be offended because of their values.

Moderator 3: So it appears here that happiness is attached to the values and according to what I got Participant 17 was saying his happiness depends on the well being of certain individuals, if the whole family is okay, then that contributes to his happiness but if one is sick he is also directly affected and he cannot be happy, what about others how do we feel about values and happiness.

Participant 12: Yeah, to me it seems I know happiness itself is a value because you know for example am meeting Johnson for the first time and I look sad, you know how would Johnson take me to be and how would he think I am. Yeah.

Participant 17: But remember happiness of an individual may not be happiness of the other, failure of a certain political party may not be sadness to another group of people therefore in as far as happiness is concerned, it may be as if one's failure is success of the other so let us take it...

Participant 13: Another man's poison

Participant 17: Let us definitely find out that happiness in as far as a value is concerned; it may be valuable to an individual and not valuable to the other.

Participant 13: Depending on what they believe in, if I believe to say this party has to win, then if it wins it will be happiness to me it doesn't mean that it will be happiness to Mr. Sitima because his values are telling him you know...

Moderator 3: Possibly I could conclude to saying the values as well as the rights they would go hand in hand at a family level in that like what was said earlier on to say like if an individual in the family is sick, then you are expecting other people also to be sad, hey but when it comes to you know a larger level I don't think it would be possible for me to be sad like Participant 16's personal issues definitely there they will be a problem like he is saying to say there is no way this party goes down then the other party is sad as well coz another man's meat is another person's poison so maybe in general we will say at a family level values and you know rights they go hand in hand.

Participant 17: Maybe in conclusion would be right to say values determines the happiness of people depending on the where they are, of course earlier on I mentioned to say it is the prevalent situation that determines how you feel in a particular situation and without that you find it not as normal because as what we had earlier on mentioned we should be very conscious of time factor, we are saying 15:00hrs we went on up to 15:30hrs and that value has got to be cultured in a way of how we can get it done but in a normal situation that is we are looking at that is the Zambian way, you know, if it is at 10:00hrs they will think it's 12:00hrs.

Participant 16: That I don't agree myself because it depends also upon how you where brought up in your early education, if your value.

Participant 14: If you don't value time.

Participant 16: If you don't value time in your Primary School where you got educated, in a Secondary School were you get educated that you don't see any sense of punctuality in yourself, but others have been trained to feel that time is very important and therefore they must all the time value time but those who think that they can arrive at any time they feel like, well they don't value time.

Moderator 3: Not forgetting our topic of discussion, television and cultivation of personal values among people in Zambia, now what is the importance of television for people in Zambia especially on the or let me say the impact of television on family life in Zambia as we have explained on the different values so what is the impact of aahh...

Participant 16: Yes, we start in the sense that the values in as far as television is concerned, have been absolutely damaged by TV's because you find that children behave differently from what we expect them to behave in families because they have learnt a lot of things that are different from what is expected of our society.

Moderator 3: Let me get it from a young one, Participant 13?

Participant 13: Yeah, I believe there is a positive part and also a negative part of it, as he has put it to say you know television has dented the minds of us young people but I want to disagree a bit you know in this time of technology you know, we have learnt so many things through television you know, we have learnt current affairs it is through the television so I think you know according to the way I take it has a high impact on my knowledge.

Moderator 3: Let us get it from Participant 15 as well.

Participant 15: Yes, just to support what Participant 13 said, to me I think that we have about almost 98...% in terms advantage than disadvantage were television is concerned why, because she has attributed to things like current affairs information were we are acquitted with information at the moment and the way our friends were way back possibly let's say 50years ago so I think it's absolutely important that the television at the moment has brought good than what the old people you know think.

Participant 17: I would want to raise some sense of caution here, because they are these issues that you tend to believe in and we neglect our own culture we are looking at both sides of what we should try to look at, there is the social culture there is the, am sorry social values I should mention social values then the culture values but if we look at the situations of videos which may have certain negative, negativity in the way they portray the actual way in which things the Nigerian sort of videos and so on the super story, how do you expect my daughter like herself to be watching somebody jumping on to a bed and then rejoicing on that one, that cannot be acceptable we are saying in terms of what we view, in terms of what we are supposed to watch bwana Moderator, they should be some censorship, censorship should be there then you look at the freedom of information, that also has got to have a censorship because you need to know exactly what we should see, watch and look at otherwise, the entire society the entire family, moral fiber will be decayed totally decayed, and that is what we are trying to avoid.

Moderator 3: Maybe let me pos this question to Participant 14, has the importance of Television changed you understanding of freedom?

Participant 14: No, not at all, it hasn't but it all depends on how you look at it or maybe the programmes that you watch as a family, connecting to values of that family, so some families will not watch certain channels because they don't want to pollute their values

that they already believe in, let me talk on the negative part of it, in my case if I had a chance or choice, I would forbid my children to watch TV but just listen to radio, if I have a chance, I would forbid them that my value.

Participant 12: It's true the TV the videos they have very much affected what the family values because you look at as uncle Participant 16 had put it, my name sake he had said they behave differently from the way we expect them to behave that is very true in as much it has brought a lot of positives it has also brought a lot of negatives, because you know here is a family it believes in this, this, because that's were it's the same TV which brought in this misunderstanding of saying its my right, you want to discipline your child ati am going ku victim support so it has affected our values in what we believe in because of television, positively or negatively it has .

Participant 14: Looking at, if we can confine ourselves to Zambia its self, I think most of the children have forgotten their values and adopted the western values because of the television the dressing has changed.

Participant 15: I wouldn't accuse, I wouldn't accuse television myself because I live in a changing world, though they say change is inevitable which is a fact because some of these things that you are saying television to me, like I earlier mentioned I said television has brought more advantages the disadvantage in that we know more than what is supposed to be the case, it all comes back to the family values because I don't expect if I live in a Christian home am not expected to come with useless materials for that television you see what I means o it goes back to the way the family is how the people in the family have been brought up hence maybe that discrepancy.

Moderator 3: Am not siding with anybody, how can media especially television we know that it has this negativity and positivity, how can this television in Zambia be a good means of transmission of those values, personal values especially.

Participant 13: Before it even starts with broadcasting before I would go there these values most of them you know even if parents have the values even if their value is they are supposed to be Christians they are not supposed to behave in that way, but by means of television they might not necessarily have watched it most of these bad things it not from their parents and their parents are not even aware from the friends they just have CD.

Participant 14: Explore on the remote and they will know which channel.

Participant 13: And they will know to say okay, when daddy is here he will need news and they know dad comes in at 5 so they will know at 5 they will put the channel to news and then the volume low and then they behave as if they weren't at the living room watching television and then how are you going to blame say that it depends on how they were brought up, it has an impact on how these stay especially on the young ones how they behave it really has an impact and then how the television and the broad casting can be a good means for transmitting values can be a good means, firstly, the one's who are broadcasting they need to have good values, they need to understand their values and they need to know to which audience are we transmitting this to, for example I do not

expect that to, if it's a programme about, okay it's a programme about sex I am not to be there with, I and uncle Participant 16 we are not going to listen to it at some point and then we know to say these people, this type of group are the ones who are listening to either watching television why should we bring such type of programmes and then we know at this time of the hour if I need people to listen to this is know I will catch them for example we are on radio at least farmers will capture them at this hour. We know this type of listenership it's really important for these owners for these broadcasters to understand which audience are they broadcasting to and for what reason are they broadcasting that material.

Participant 12: Yeah, just to, to although she just read my mind, to add on what she said you know, I would go back to technology you know perhaps technology is the one that has lead us astray coming to the issue of television, you know in a family set up we need to have like parents who would guide us set a curfew for watching television you know that also would limit the freedom of watching television and reducing the negative impact of course.

Moderator 3: Give chance to Participant 15, Participant 17, and hold on.

Participant 15: Just to conquer on what Participant 13 said, she is talking about saying something to do with technology and if anything of the nature if we would blame television to say the family homes it has brought this and that, I would possibly attribute the ignorance on the parents they are able to use technology and prevent their children not to be watching those films that they refuse they are not supposed to be watched by children so at the end of the day, it comes back to the parents who are supposed to be blamed because they are not doing their home work they are not utilizing the technology that is available you know for making sure that the children do not watch the explicitly materials that the few

Participant 13: If I may ask him he is not at home right now and he is saying he is supposed to direct the child and you don't know where your daughter is right now thank God your daughter is still young, you know if we are going to blame the parents we are not going to be fair because then will be saying parents should be body guards of their children.

Moderator 3: At this time let us listen to how life was before this we had new technologies I know that we need to have a balanced way of understanding, Participant 16, how life like was before we had this television sets in your family.

Participant 16: Yeah, televisions came far much later and apparently we were only very keen to listen to the radios and the radios obviously broadcasted what was important in as far as news was concerned and sometimes we had some drama and other activities like that but not new day discussions on the radio what has happened is that the western culture has definitely made our children and as well as elders certain elders who are somehow confusing their minds.

Moderator 3: Now if I can come very close to you Participant 16, what changed in your family what changes have you noticed the time that you got your first maybe TV set?

Participant 16: Well the change was that you know we got our TV far much later because most of our children were already out and therefore, they had their own TV's and so on when they were actually in i.e. than university or senior secondary schools, therefore very little influence these TV t our children.

Moderator 3: Since we have two elderly people here, Participant 17?

Participant 17: Am very much in a way that we are saying that the need for technology we are not disputing that.

Moderator 3: Now I want to pick it from where Participant 16 left how life in your family was before.

Participant 17: Yeah am coming to that because radios were there supersonic radio we had bioscope which is now known as big screens cinemas, those were there as far back as 1940's we were watching those and most of those films were actually films which were meant for cowboys and so on and so forth but what we are trying to look at is the advancement of this technology which actually may have been misused as of now because I want to agree with Participant 14 that she was saying if she had her own powers, if we had powers we would switch off certain stations or channels that would demoralize our members or family members so this is the kind of situation that we are trying to look at we are not disputing, Participant 15, we are not disputing that technology is good this is a fact but the way in which we are sing it, we seem to have lost direction and that should be one cardinaly thing that we should take into account because we cannot indiscriminately just say 98% of what it has brought is good it's not as a reality,

Participant 15: That was my opinion and I am entitled to it.

Participant 17: Then we must make sure; we are trying to make sure that whatever we want to do is right and good for the community, for the society for the family.

Moderator 3: I know this topic is very crucial we cannot exhaust it and our audience we are looking at television and cultivation of personal values among the people in Zambia am sure you have heard for yourself from different views coming from the male folk from the female folk how they feel about how television has in filtered some of the culture, cultural practices and on behalf of the team right here I would like to thank you very much for coming to this discussion and I hope that people have benefited one or two things you were with me **Moderator 3** presenting the programme, bye bye.

Appendix 10: Focus Group Discussion Four Copy

FOCUS GROUP DISCUSSION FOUR (CD 4)

Held at Musi-o-tunya Radio in Livingstone on 6th June 2010

NAME	OCCUPATION	AGE	GENDER
MODERATOR 4	REGIONAL PLANNER	34	MALE
PARTICIPANT 18	ACCOUNTANT	25	FEMALE
PARTICIPANT 19	SEMINARIAN	25	MALE
PARTICIPANT 20	BUILDER	30	MALE
PARTICIPANT 21	RETIRED ARMY OFFICER	61	MALE
PARTICIPANT 22	RETIRED ARMY OFFICER		MALE
PARTICIPANT 23	RETIRED	58	FEMALE
PARTICIPANT 24	RETIRED NURSE		FEMALE
PARTICIPANT 25	NUN		FEMALE

THE VERBATIM OF RECORDED DISCUSSION

Moderator 4: Rodwell. Hello, Hello, Good evening testing the mike, good evening, good evening captain, yes father, good evening, okay we are set. Good evening everybody my name is **Moderator 4** I will be your moderator in a very interesting topic we are looking at today, it involves the media and the catholic church, catholic faith and the values attached to media I will be with you for the next one hour or so discussing this topic before I run you through the programme, I want us to introduce ourselves so that we know each other, **Participant 20**, **Participant 22**, retired coordinator of our Lady of Angels Parish, **Participant 21**, retired coordinator, St. Kalembe Small Christian Community, Chairman, fundraising Committee for St, Teresa, **Participant 23** senior citizen, retired, **Participant 24**, retired, nurse, liturgical coordinator at our Lady of Angels parish, **Participant 25**, a little Sister of St. Francis, **Participant 19**, Seminarian, am **Participant 18** representing the Youth Ministry at St, Teresa Cathedral, thank you very much today's topic is very interesting we look at what are the values of the catholic church we try to relate it with media , what I mean by media is that we have lived through stages of media am sure the age group I can see right now we are a mixed grill of people who have seen TV's from the time of inception am sure there was BBC before Radio 1 up to the media right now where are we fitting in, now I would want to know a lot of things about how we view media in terms of values as catholic church before I talk about the exact theme of what we are talking about, we should first of all try to find out from you, I want to find out from you what do you understanding by the world the value , what is a value, how do you relate it in your life when we say

the value, it's an open discussion I wouldn't want to point fingers you can start by telling us what you think a value is?

Participant 20: For me a value is something of great importance, yeah, that's what a value is.

Moderator 4: Yes, we have got our colleague here saying a value is something of great importance, what do others think?

Participant 25: A Value is something which one takes as a module and live out in life something to be lived and of importance in one's life and can give direction and mode the person.

Moderator 4: What do the others say?

Participant 22: I would also say something that I treasure in my life either as a personal item or as a way of living I have certain values that I think are important to me and I must live them so that they can be as an example to other people and if they are challenged, those values I can aggressively defend them so I believe in them that they are important to me.

Moderator 4: Anybody else to define what values is?

Participant 24: I think like the other sister has said, for me it's also a treasure and a guideline something which guides me and which I have come to believe that it's what has made me to be what I am, so for me a value is very important.

Moderator 4: Okay, I think, yes you wanted to say something.

Participant 23: Yeah, the values actually there are very important in each one of us, coz it's the way you live and how you understand your life, and the way like, in the catholic since we are both Catholics, maybe some of us are not catholic's but to me it has taught me a lot of things, the values for catholic's the way they live I think somehow I would say I have been modeled by the catholic's teachings from the word go when I was still very young I was taught by one of the sisters who is sister Imaculata she is quiet old now, but she taught me and I think I have learned a lot from the values of sister Imaculata.

Moderator 4: That's a good what's this presentation shall I call it, thank you for the contributions I want to tie it closely to what we are having as a family each family has got it's own value how do you relate values to your family structure, how do you relate this value, you were saying it's a value to your family structure, how would how do you manage that family to be you relate to your family members immediate family how do you manage that family to be having that kind f a family structure.

Participant 21: If I may come in you see families are modeled on values, a family that has got no value, values that they keep will have no direction because in a family you have a mother and a father and you have got children and these children who come they will find you parents you leave your values and they have to copy from you the way you live, the way you respond to certain things the way you do things the way you receive visitors, you attach certain values to certain things so it's very incumbent upon the

families to have strong values in themselves so that the children can copy this and later also leave out values and you find that the family which has got good values they are always an envy to other people and when they come in the home they will appreciate and maybe even talk and say I think the children are raised up well because you have got good family values that you impart on the children and not only imparting, you as parents must leave them out so that the children can copy from you, because example is the best teacher.

Moderator 4: Yes, what do you think?

Participant 25: Like said earlier that a value is something which modes I believe that it shouldn't die, it should be lived generation after generation say like Africans, what values do we honor most if we come to life set up, hospitality is one of the greatest values which has been which has existed in our families and even in a country for example we hear that most of the people coming here foreigners they say Zambian are welcoming people which is a value which has for identified Zambians to be so even in our families I believe that a Value should not die a value should be lived on to give example to others.

Moderator 4: That's a very good one, yes.

Participant 21: I want to come in, am proud of my values as a lozi you know, our culture and tradition these are our values am proud of them we want to continue living like Lozi's this is how a value is because those are our values to continue living in so that other people can copy our values so that in my home I like to bring up my children with my values of being a Lozi I want my children to be identified that these are Lozi's that's how I have put it.

Moderator 4: Now if I was to twist this thing around, if am Bemba right, yes, and you invite a Lozi, now how free am I going to apply these values to my children, how free am I going to apply to my children are they busy .

Participant 21: First and foremost young man, we are above tribal, we are above tribal, if am the head of the house and my wife, am married from eastern province for instance, I would like to agree that I will respect her tradition and culture and I will also bring up my values and we will bring our children lovingly but I have to show her that these are my values if they are accepted to her, I will not impose on her.

Moderator 4: So you are talking in short you are saying there is independence, independence is making these values in homes am I getting you right.

Participant 21: Mutual understanding.

Moderator 4: What do the others say, how free are we in implementing these values in our homes, in our families how free are we?

Participant 19: Maybe to help my brother here, I think values are not supposed to be restricted maybe to tribe but they should be general values that can stand the taste of time meaning

anybody who comes across this value whether it's European Asian, African should be able to appreciate and accept that these are good values and give respect and admiration not based on your tribe your race your religion as they come across you they see that you live good values, if you are like somebody talked about it hospitality you don't have to be white or black to be a hostile person, it's just that this couple they have got these values when you go to their home you are well received regardless whether they are Lozi or Bemba cos now it will look like maybe only Lozi's are more hospitable than Bemba's and then we will go into a cliché you have to be very careful.

Moderator 4: But I will give you a very typical example of.

Participant 21: What I meant here was you see I value my tradition and culture and am proud of being a Lozi am not being a tribalist but am trying because am above tribal, we preached on Zambia one Nation so we are above tribal but I thought I should be proud of my values as a Lozi and typical of being Lozi because I have to bring up my children my family the way I live from far back home.

Moderator 4: Now when you talk about you, am talking about the women part of it all, I know the Surnames always relate to the fathers side, now how free are women to follow their own values they will be looked at differently, you see if they were whites for example, they have cultured differently are they free?

Participant 23: Yes we are free (women in unison), in my family we are all baptized in the Catholic Church and I happen to be a single parent, am very proud that my children they have actually gone to school in a catholic school they have gone to a secondary school a catholic secondary school they have done very well remember being a single parent but because of the values of being a catholic I have maintained as if there is a husband at home and my husband is by Jesus my children the two boys I have, the other one is now in ZAF the other one is going to university because of the values of being a catholic I didn't want my children to live as if there is a vacuum that there is no man at home, but I have brought them up as if they have a father and a mother living in the same house together because of the values of being a catholic.

Moderator 4: Thank you.

Participant 24: Okay, maybe I think for some of us like me am from western province my husband is from Northern Province, but I think there is that harmonizing of things like you have to understand each other, you have to agree and you have to see which value are you going to use in a home because you are trying to mode somebody into what will be best for everybody in the family so they shouldn't be like, something which will separate you to say when somebody comes to the home, they will, start saying ah, these children this one is Lozi this one no, we come to an agreement to say how are we going to live our values with the children and even dependants even the people that we are coming in the home what do we want go give to them so that we can live in harmony but when we start diverting to say like if I said no am Lozi am going to put my foot down this is what I want as a Lozi woman then he also says am a Bemba this is what I want you

know, in my home then you find that they will be that crush and all these values we are talking about the importance of them will be just ran down.

Moderator 4: Now in the audience here I have got youths, some of them maybe are still with their parents, you see parents have got their own values and then for you are still maybe being kept, do you agree to all the value which your parents instill in you?

Participant 19: Yes, yes.

Moderator 4: Or are you free with the values or you want something else?

Participant 19: We are free like in my case am very free and one important thing is that it's better you have maybe you come to understand here that we have to uphold our values and that's what we do at home whatever our parents like tell us or teach us at home is something that like bring value in life and then there is also you have chance to learn where your mum or dad is coming from you know their tribal roots where they are coming from their costumers and what they uphold and there in the family like what my mother has just said here, the husband is coming from northern province and she is coming from western, so you have to learn to two cultures and it's very important that at one point you visit where your dad is coming from you go to the village and you know what is there and you know where mum is coming from you know what is there and then later on you know okay here now I have to understand this at this level and then in my life I have to apply this even to my children in future I have to teach them this and this and this.

Moderator 4: We have got instances in homes were we have got radical children, you should agree to that, they don't want to follow this value either they are not happy or they are happy with the value, in that case are these values appreciated by our families structure, how happy are the people, are you happy with the values you are instilling in your children?

Participant 22: No, listen talking about that we have the enculturation which is coming up in the Catholic Church so if I have, if we are in Livingstone Diocese for instance, if we are talking of enculturation, which line are we going to take on Western, Southern, Northern, Eastern which one if we talk of enculturation in the catholic church when we are in Livingstone Diocese, so must actually compromise if those who are here when it comes to enculturation we just have to do it because we need to understand each other we are one people so this is what we are saying if I marrying like am married from Eastern Province I will not down told her I will like my children to know the values of the mother her culture, and understanding so that equally they have to accept and take my values, the children will have to be directed.

Moderator 4: Now are they free to accept the values?

Participant 23: They have no choice young man, they have no choice, we are parents.

Participant 22: This is why they say democracy must be guide.

Participant 21: How can you say you don't want to know your mothers culture or your father's culture?

Participant 20: Then for me that's where it becomes a little bit difficult I think the family is the first school so I think as parents they should also explain to the children why they think those values are important in a family so minus explaining if you just want to impose, we are also human beings sometime we might say I think these values are not important to me so if mum or dad is able to explain to me then I will be able to know the importance of those values, I think that's what I have been seeing at home they are values that mum or dad has explained to us and so we know okay this is what we are supposed to do if you live like this, this is what you are going to get at the end I think like that we appreciate those values unlike just imposing the values on us.

Moderator 4: Okay, I don't want to agree and disagree but why I brought up this question is that values are more like inter generational they are dynamic we are looking at a modern youth here who is trying to be dressed in a you know the old traditional way and then there is this western culture coming through and then you are trying to now push this little girl little boy to go back in the home and she sees all the friends are dressed differently, how free are those children to make decisions depending on the generation they are in, coz you are talking about freedom as value its self are they free also to inculcate that freedom in themselves or its supposed to be forced, you have seen radical children, you have seen radical children, on the parents point of view?

Participant 21: You see here for instance we are saying we talk of the church as a family, why have they said that because they know that the values of a family if they are brought into the church they are rich the people in the church they come from families, even our clergy our brothers and sisters religious they are from families they are from families, so if the family don't have good values we don't expect to have the Priesthood and the religious with good values because there background will haunt them it is imperative upon the parents that they mode their children and guide them with what are acceptable values sometimes just copying or maybe especially now that there is the world of Television and internet and so forth, the children are copying certain things that are not of acceptable to the families they are values that we could consider valuable and if the children now come and say this I just admired, we as parents are supposed to guide the children to say these are wrong values they are dangerous values and we tell them why and where those values can lead them into so its important that we compromise between the children and the parents must be on the someone because the children are growing and they have got a lot of

Moderator 4: They are adopting other values.

Participant 21: Yes so they need guidance and it must be done with love and understanding.

Moderator 4: Okay, just to continue on where he has ended, we have got television sets initially am sure we have people who were living when we had no television set and the values were very protected actually, now we have got an up spring, an inversion of television sets and media, all sorts of media, mobile phones channels of communication have been

broaden, their scope of thinking has been broaden you see how do you appreciate the presence of media in your families, in relations to the value, how does it play role in the family, media, you having some many television sets you are allowing them to watch it has got a very big influence on them, now how do you manage that in your homes?

Participant 21: This is why I told you that.

Moderator 4: And what is the importance?

Participant 22: It is very important that the children are exposed to media but at the same time, what is good in that the way you bring up your children regardless of saying that no because today we are in 2010 the way you bring them up is very, very cardinal and when you are on television with your child, you are able to tell him or her that what you are seeing cannot be related to our culture it's a taboo.

Moderator 4: Would you think this modern youth would listen to that why I say that is that most children of nowadays let's be frank they are dressing up the way want is being portrayed in the media look at the dress code of the ladies the women on TV look at the messages they are sending across to our families now how do you handle that how do you handle media when it comes to maintain the family values?

Participant 21: Yeah, in this world of technology media be it electronic or print media has a lot of influences on the families and upon the children, we as parents are supposed to be very careful because some of the influences that come with this channel the media and print Media can be detrimental to the growth of our children some have positive influence others have got negative influence, so as parents we must look at what is good for our own children what is good for the nation what is good for the family and were we feel that the influence that the media is going to bring on our children is going to be negative we have to give counsel and guide them especially on dressing like you pointed out.

Moderator 4: That's very understood, we have a youth here she is dressed like Rihanna before there was no Rihanna but it's the culture at the age of the women we have they wear they never used to dress the way she has dressed, how do you feel about media playing a role in your growth as becoming a woman.

Participant 18: I think for me the media has always been a part of my life from the time I was young I don't imagine a society without the media coz looking at our generation, it's a generation which has grown or which was born when the media was already there we found the TV's we found the radios phones and everything to imagine the society without the media for me is very impossible.

Moderator 4: So If your parents tell you that you see I was brought up in this manner and then you say plus all these we shouldn't forget their rights now, their rights which can be violated here and there, your parents tell you, you have to dress in this manner how would you feel in terms of your freedom to express your own values.

Participant 18: When you are living in your parent's house, it's an obligation you have to obey what they tell you because it's not your house as parents they want to control children when you are there when they tell you something whether you like it or not sometimes they will tell you no, go and change maybe you are not wearing something they like, they don't like it they will tell you to go and change obviously you will feel bad and maybe you might spoil the whole day but because it's their house you will obey.

Moderator 4: Okay, you will eventually you are going to have children as well and we have been watching TV's you know what the media can give out to you it has changed you one way or another not to even disobey some of them maybe most of them are we going to allow media to control the way you want to bring up your family?

Participant 18: Well since it has always been a part of my life of course in some way it will control part of the children's life.

Moderator 4: What do the others say, will you allow your, your children.

Participant 23: The children should be able to understand the difference between that media and the values sometimes with the media like the television the children you would find that instead of watching the news, they would like to play a game on the television now the games actually they don't actually teach them a lot of things they are very distractive as a result by the time he goes back to school he is thinking about what time am I going to knock off so that he can finish up playing that game which I had left the previous night, so children also should understand is this media worth you know following or I should follow my parents advises.

Moderator 4: Now to what extent can you force this child who has been brought up she found these things, she is going to find them now the culture is being broken eventually how do you come to a balance?

Participant 23: No they do understand the children at a certain point will realize whatever they are doing its going to be good for their lives you see they are growing up as they grow up going into stages now they will find that when at that stage the child will feel like no I think I can't play the game anymore, I should concentrate on my studies.

Participant 25: Thank you mum, a very interesting part which I want to point out is when you asked the question how free values to be lived are, for me I feel like as we are saying of human rights I believe even a smallest child in a home has a right to be consulted so that we hear also in her or his capacity that child is could give something to the people in the house why because if you just impose that child is going to be hurt and that's why were are finding radical children because they were not given that chance to express their rights of expressing a value here is a value to be explained okay, this is working like a,b,c d how do you feel about it then a child has got a right to say I feel about this like this and like that if it was like this how do you think they can also do something like that.

Moderator 4: Am sure panelist is shaking their heads (laughs) okay, let the sister finish.

Participant 25: Let me finish a bit and we have a certain limit whereby they are still dependant at a certain time in life, even in Zambian laws, we have a certain age where we say this person can be independent a 21 old year youth has right to live even his own house out of the parents so as long as this value is in the family set up it should be guided but children who are in that place they should be taught explained to this value worked like this in our time I don't know about choice to choose what their parents did or how they are going to live it but with the guidance of the parents so don't forget that children have got the right to be consulted, not every time give consent give consent.

Moderator 4: Okay heads are rolling here.

Participant 21: Like I had said earlier media the media which we can elude to television, radio internet they come with a lot of material uncensored (**Moderator**) yeah it can be positive or negative now the children do not have the capacity to choose which are the good things that they should get from this media that they have been exposed to a parent will know what is good when we were growing up in my time we did not have the print and electronic media.

Moderator 4: Give us a background on how you were growing up so that we see how you were growing up.

Participant 21: Yes this is what am saying we had the oral media where our grandparents they would sit us around the fire in the evening after we had the meal and then they would start talking to us things that happened to them they will give us a positive story and a negative story but they would not tell us this is the positive or negative story as they are telling us that story we could pick that there is something wrong with the way this maybe young man or woman behaved so they are trying to teach us ourselves when we make up our mind and we even actually agree with them that this young woman or young man did not do the correct thing so that how he or she ended up in such a way they were molding us in such a way that we listen and be able and very sensitive to how we pick out stories from maybe people who are not our own guardian or parents that they may mislead us whatever stories they were telling us, have brought us up to have good characters good morals they were choosing what to tell us choosing that word am using deliberately they were choosing what to impact to the children positive material.

Moderator 4: Now we have this issue of the television and the rights where do you draw a line between the right and your rights in the family to preserve the family values and to watch media which has got different values coming up, yes sir.

Participant 21: Yeah, these born frees now, because they were born after independence we call them born frees they must be properly guided during my time when I was going I was born on 10/06/1949 I was told that if I saw any old man who is old I have to recognize him as my father and if he is carrying a heavy load, I would even carry that heavy load where I came from, where I come from in Western Province, they were madwani, what is called madwani at a certain age or young ladies were groomed to be cooking and made future mothers then us young ones if you go there you either have your nail grow

long or you will be this or you don't eat eggs we were all told all sorts of these things you know by our parents then eating eggs was nothing wrong but because they had to protect the chickens in the village and so on and we took it for granted and this is where you see I will be turning in 61 but I look fresh, but today if you go to mekongo or you go anywhere you find that if you go to 3,5 graves or 10 you find chaps the death rate is 15-35 are the majority of people are dying because they don't want to keep their tradition and values of their culture and tradition.

Moderator 4: Where have we failed because we are saying we are trying to protect us but look at the

Participant 21: It is, it is, way back even in government, the current the government its self independent its self, from the first republic to the second republic to now the third republic, if you look at the stages we have gone through, what we are doing in the, the way the people behaved in the first republic is quiet different, second republic different to now third republic, different in the first republic you could not walk around when the first republican president was addressing a press conference you would all be tuned to the radio now these days the president would say anything who listen to him we have lost direction.

Moderator 4: We are saying that is what you call a nom, the normal way is to be cultured we have got these cosmetic type of a child you are raising up where are we failing, is media playing a role has media got to many impact on our children in terms of value protecting the family value what do you think about that?

Participant 23: I think the media has to contribute a lot of over the children its because us when we were growing up I was born in 1/01/1952 my mother used to tell me to say when you see a man handing over 10 bobo to you, he wants to kill you ran away so I used to ran away and that's why am still here am 58years old yes its true my friends are gone am still here.

Participant 24: I think now I think we are looking at the way forward for me because the media will still be there you know (**moderator: yes definitely it will never die out**) and as old people like us who are old we cannot ran away from that but what I have seen the important thing is just guidance and the dialogue that love, you know the family that has love you know you are like a wall which cannot be penetrated through because of the same values we are talking about because like in my home, you know we have throughout and we have been lucky that like in the air force you know we have these batmen and what so when that batmen comes in and I have these children you know they are growing and they have different stages of growing isn't at a certain stage I know as a parent to say if I let these children not to work in the home because I have got a batman who can do everything then what is their future what are they going to learn if they are one day they will be married if they are girls they would be married if they are boys they will marry if they don't take it from now they cannot you know how to cook in the home they cannot know how to clean to wash their clothes then what will happen in that home so you I tell them look like in my home you tell them to say everybody at this stage now 10 years you have to start know washing your own

clothes and they know it that no other person no worker who comes in would wash the clothes for the bigger girls even the cleaning of bedrooms the worker doesn't do that work and they would ask you but mum what is the use of having a servant in the home I said the servant is my servant is not your servant and they said no because our neighbor there servant is doing then I asked them I said what is your surname Participant 22 what is the surname of your neighbors then they mention then I said okay in this home you know since the surname is Participant 22 let's try to follow what is assigned to us and the more you talk you know sometimes parents we ran away from facts we have no time to sit with our children to talk to them must of the time we are out if they are church work you are there the whole day they see you maybe few at a time but the important thing is if you want to mode these children let them watch these medias (**moderator: Media independence**)they can do it but under your control you are there you can even get some topic from there to say now like the bigger children when they are watching TV sometime they see something they will start looking down fidgeting down then generate that one why that day when we were watching that movie you were looking down you were ashamed and all that they will start like you know feeling uncomfortable then you start discussing with them dialogue is very important in the home where there is no dialogue then things are just can get out of hand.

Moderator 4: I will throw this question to the youths we have here what has been the impact of you watching TV regardless of the values at home for a long period of hours you are stuck on the TV watching soap movies and the introduction of DSTV has broadened the problem you watch 245hours TV watching all sorts of different values being shared from all angels of the world what has been your experience growing up with the media.

Participant 18: From like from TV of course you would you look at fashion that is one of the things that the young ladies the girls are looking at if they are watching TV they want to see okay what is this person wearing okay, the next time she wants to go and get that thing or something that looks like trying to imitate the person who is on TV so that they just feel good about it the other thing TV also promotes you look at the way of life or the way other people live in other countries not necessarily Zambia or maybe in your family but like for me I learn a lot of things from TV but if my parents told me don't watch this I want them to explain why don't they want me to watch this what's the reason of them saying no don't do this don't do that and it's important that the parents also explain not just saying no don't watch TV at this time don't do this but it's important that they explain otherwise we end up just following everything that we see on TV.

Participant 20: I would say things have changed from the old generation to our generation and looking at the issue of values a lot of values in our homes have been broken.

Moderator 4: Why do you say that?

Participant 20: Maybe reasons are that the moment you are told something you go in this house okay I might give a practical example of maybe my immediate sister we are told something in the house then the moment she does out she does something else you see so that quite

alright maybe the parents they might try to put that effort but at the end of the day you find that even us somehow we have contributed to the negative impact of the values we do

Participant 18: I would say we are curious we want to know why

Participant 20: Then when we go outside there we meet a lot of people we don't people in the same way we don't come from the same houses no we come from different homes and different parents taking care of us and guardians so what this one is taught from where she is coming from and from where am coming from they are two different things so when we meet she will bring something that will attract me and at the end of the day what I was told at home I will forget what I will do now is something negative that when I get home my parents will even be disappointed and now to look maybe on the part of the parents it's like nowadays they have become so weak to us children the issue of impacting values in us it's like whatever the child is doing its like source of them they don't care whatever happens to the child they don't care at the end of the day I think dad here said something like when you go to the grave they are lot of casualties, it's because of maybe that because of some weakness and then looking on the media issue yes, quite alright we are leaving in a global village things have changed there is internet there is DSTV and other media stations outside like at home I can tell the truth the only time that we listen to ZNBC is news time 19:00hrs when it's 1900 after 19:00hrs everyone will switch on to something else you go to the dish you watch some different programmes but there are again there is another weakness in us okay maybe on our parents part there is a weakness because you would find your dad comes mum comes she is the one in for front of switching on to watch a movie maybe at the end of the day you will see something else (**Participant 22 Nigerian movie**) or something else like Nigerian movie as you have said there is something that has changed in the movies from Nigeria maybe you see someone dressing this and that at the end of the day you copy like you go in the street right now you will find guys

Moderator 4: Am sure we should agree here that we do follow even the dressing patterns of media I do not know Sir.

Participant 22: No no no why is it that it is only us Africans I would say Zambians who should be so much swerved by media by internet look at the Indians Indians are keeping their culture you don't see the Indian children behaving the way our black children or our Zambian children behave why, why should it be that way .laughs.

Moderator 4: Yes Participant 18.

Participant 18: I think I want to disagree with that coz I have a lot of Indians friends who dress in the western fashion you find actually they, maybe they might even be worse than us the Zambian girls in terms of dressing or even just in terms of the things that they do.

Participant 22: I don't mean here back home in India I was privileged to be in India they still have their culture strongly and tradition.

Participant 19: I would agree to say yes maybe some cultures they still up hold their values up to know you can see that even if they are times that you watch even the Nigerian you see somehow like their dressing culture like my mum she is lozi look at her dressing there is something that she up holds from where she is coming from and I think that has to be transmitted to the children but today what is happening I don't know someone a certain man once told me that it's like Christianity has brought something new like when you compare Christianity and the Muslim world it's like we are living in two they are two different religions where Christianity seems like it has broken into a lot of things quiet Halile Silesian would preach about Jesus but people are not doing what they are being told but if you look at a Muslim the Muslim from where they are come from(**the strict one's sharia law**) **yes** there is a law and everyone has to follow that and if you look at these people who are Muslims you go to Lusaka you visit some Mosques there the way they worship even their God it's different from the way we do it it's like the modern culture has come in it has destroyed almost, it's like our culture cannot be recognized, you look at the drummings today you go to church , the drums that we are using they are from western we are not using ordinary drums as Africans the drums that our fathers used to use some time back so things have totally changed (**Moderator 4: yes yes continue**)but here I think we need to find a way and means of trying to promote our culture even to the western world not only here in Africa.

Moderator 4: Are we saying that what are we saying are we saying that media is good, promoting our culture from the youth point of view from the parents point of view what are you saying about media is it good or bad.

Participant 22: Yeah I think to me it's a two way system, media is good but to a certain extent is bad because like for television it's not everything that we see on the television which is true no, some of the things are fiction or they are not true for example I would give an example of Barker Hines when he came to Lusaka Cheris foundation so this child said I want to be like barker Hines so barker Hines said no no don't be like barker Hines why because Barker Hines knows that the character he is portraying in Isdingo is different is not the way he is okay, so that is what our parents should be able to tell us what you see on the television it's not true okay so that is where I think we are losing it on media while we appreciate media because we able to know what is happening America while am in Livingstone but some things I think we need guidance that's from our parents yeah.

Moderator 4: Our parents here what do you think is it good to have television sets and media messages being transmitted to our children or its subject to discussion in the family?

Participant 21: Yes it is good we cannot run away from technology otherwise we will be backward but everything like we said before there is a positive and a negative to why we are saying it's good to continue with the media we should also be aware of what we can get from the media the things that can corrupt.

Moderator 4: How do you do that because media is an open Channel how would you know that this what is going to be played today is actually destroying my children's culture how would you know can you regulate that?

Participant 23: There is a parental guide on the television usually so the parental guide she is supposed to guide us to say this one this movie you are not suppose to watch this movie it's a family movie we can all watch so the thing is we should both understand each other without hurting our children.

Participant 21: Like my wife like my wife she when we are watching certain movies they may not even be sexual but violent we have got a grandchild and there they are shooting to kill and now the child is seeing so when you shoot it is good to kill those are bad film although even if there is no sex but even violence is bad so she just swatch off such films sometimes they are horror films if a child watches that they will be screaming soles so parental guidance is important once they know that mum does like us to watch scary films if they are good children they will not do it even if you are not there.

Participant 22: You see it all begins in our homes as parents if every day I don't drink for instance if I come home 22 hours and my children are seeing me you think those children will find something wrong in coming at 22 hours at home, no they won't so we must as parents have reflection that will actually portray to our children good behavior which emanates from our culture or tradition we must guard them we must know that if am in the living room with my children I can't just start insulting my wife or screaming at my wife no so children will be able to pick from 2 parents but if the parents come home drunk and you know throwing tumbler the son will come back the same way so we have to begin ourselves as parents to cherish our culture and tradition.

Moderator 4: Know we are having televisions and media playing a major influence in our family value structure and then we are in a catholic environment how do you view media being a catholic is it an advantage to have media presence in our households or is destroying the culture you have got a lot of churches on TV for example we are saying as Catholics have got a value being a catholic now we have got an up spring of TB Joshua. Whoever...

Participant 19: I would take it as a catholic, as young catholic or as a young man in the catholic church I think the media are quiet right its important and its very important that for us youths and to our young brother who are coming up behind us on the issue just on the issue of maybe say education programmes, I think there its important because it's not everything like you would learn from school some things at least you would learn maybe from the TV or maybe from the internet such kind of things also maybe spiritual programmes yes they are also important but also the spiritual programmes some also they just go to extreme such that maybe someone you end up maybe having a mind that is distorted in terms of deliverance you end up delivering the message.

Moderator 4: Okay I have seen Catholics turning into another instead of catholic programme they tune into another church which is of different values the catholic church, TB Joshua is

another programme catholic are turning in promoting different values of the church different.

Participant 25: The most important thing here is to stick to your values of the Catholics you can watch TB Joshua but you have to think what you are trying to do there maybe when you are watching you are learning some scriptures of the Bible you are trying to understand what he is preaching about but you also have to value your own catholic teachings which is very important.

Participant 20: Just to contradict a bit we are having a migration of Catholics through media you know media plays the most important role of you have agreed, they are going to other churches how do we protect that.

Participant 21: That's what I want to contribute, I think we as Catholics we are behind on televangelism our evangelic and pentecostal brothers they are way ahead of us and we must be very careful because it's what you see that what you (yes toady he has been hit) these people are showing us a lot of what of their eveaglisation and we, we are only saying no this is not correct but we are saying the media has got such an influence on society such that now if we are not careful the material that is coming in is all pentecostal is all evangelic how about a catholic material so that where our people who are in entering the media, the catholic media must be aggressive also we have to be aggressive and ensure that we also air our values on the air so that the other people can also take it.

Participant 22: You see repeating from what he is saying it's true the catholic sometime I jump on a bus from here to Lusaka you find Pentecostal they are real debating and sometimes humiliating Catholics but Catholics will be in the bus they are not even reacting to it because either we are not strong in our faith or we are lacking understanding of our social teachings of our church.

Moderator 4: How has it influenced your spiritual health and values you as a young Christian in the media.

Participant 18: I think from what you have said there is TB Joshua there is other Pentecostal but spiritually they are other programmes which help to know a lot about the Bible for example Joyce Meyer teaches about the Bible and we understand for me it's easier for me to understand some of the things that maybe I might not get in mass but she would explain in a different way but I still uphold the catholic values.

Moderator 4: Okay, if you can wind up for us please, what do you think?

Participant 21: What I think from this discussion I gathered is that 1, you cannot control the media that the media has come here to stay and it has got some positive influence and also so negative influence we have to look as a church as families where do we get direction where do we get proper influence to bear o our children on our families on our society so it's very cardinal that 1 we become also aggressive as for instances the Catholics who are in the media so that we can also have an impact in the world because the

viewers out there it's a free world and people can get any material so we must also be concerned that we proper gate the proper material which has got catholic values to the world then just to sit back and maybe condemn the others who are coming in like the T.B. Joshua's and so forth we talk of they are doing it why can't we also be doing it so my appeal is that the people in the media from the Catholics fraternity they should be more aggressive and ensure that there is more catholic material aired on the media because we are not going to defeat the media.

Moderator 4: Thank you so much that sums up it has been a fruitful discussion my name is Moderator 4 your co presenter sorry am used to Ruth Banda am your moderator 4 I wish you a good safe journey back home, good evening.

Appendix 11: Focus Group Discussion Themes Analyses Copy

FOCUS GROUP DISCUSSION THEMES ANALYSES

1. Value(s) Definition

Participant 2: A value is something is important to somebody. For example, I would say I value my life, so I would consider that a value.

Participant 1: Just an add up, I think a value is something that you hold on to, something that you hold on to, as she said, eh, maybe one would say I value my life or I value maybe my education, something that you can cling on to.

Participant 3: I think a value, should be something which should hold a family...

Participant 5: I think when I hear the word value it reminds me of my cultural values were I have been grown up and what I have taught and what has made me to be what am as for my casual background the values that I was taught by my parents and the people that were responsible for my well being.

Participant 9: For me value is something like I can say more like a price tag or something so for me value is that comes out of which people can say this is the value of Participant 9 to say something like that that's how I understand the value of something.

Participant 8: I think I agree with my colleague who says value has to be something which is of a good price which is long lasting something that's really durable you know, good values that can come from either a commodity or a person regardless of the age.

Participant 16: I take it that value is something you look at very important and helpful to an individual; very important and helpful to an individual for instance you may see to it that as we see films and so on, on the TV we find out that there are certain things that might be very important and also helpful to individuals be it children, parents all are the youths and so on.

Participant 15:... a value should be something according to me something that is wealthy something that one would regard very important so in generally that's what possible a value can be.

Participant 17: In a way... I believe when you talk of values or a value this is much related to beliefs as well as opinions attitudes, feelings you can even add habits a particular individual but if you expand if you go further they are certain issues that are there as you talk of habits am sorry in terms of values these are prefaces a person has got to have a certain direction in want he is supposed to do then when you look at it from the context of analyzing if you defining it values is anything to do with the morals of a particular individual as well as the behavioral attitude of a particular person much as you would wish to define it in terms of how responsive this very individual is towards

certain elements but you can look at it basically if you want to have it more of a meaningful aspects it's the behaviour the morals of a particular individual.

Participant 14: Just to add on, on what she has said I think a values is something you believe in and it also helps us the way we live our lives like my colleague has already put it he said it also like the way we behaviour in society behave attitude towards certain things and its actually very important ion one's life.

Participant 14: Yes, our culture and tradition so values are very important in families if I talk in my family, value is very important in my family were because it will govern us the way we live our lives the way we do things, we will not do certain things because we don't believe in them we follow our values.

Participant 12: Yes, as the question says are values important, yes there can't be any value if there is no family and in every family there is a value whether be it good values or they are not good but the fact is values are there because there is a family attached to it so values are very important.

Participant 15: ...Values differ depending on the family and depending on the society what might be valuable to me might not be to another house so depending on what we are as a family we have accepted to say we are going to take this way let it be so but that might be maybe madness by another family so these values are I don't know maybe but it is very difficult to have universal values because families differ depending on culture depending on where they come from and who they are.

Participant 20: For me a value is something of great importance, yeah, that's what a value is.

Participant 25: A Value is something which one takes as a model and live-out in life something to be lived and of importance in one's life and can give direction and mode the person.

Participant 22: I would also say something that I treasure in my life either as a personal item or as a way of living I have certain values that I think are important to me and I must live them so that they can be as an example to other people and if they are challenged, those values I can aggressively defend them so I believe in them that they are important to me.

Participant 24: I think like the other sister has said, for me it's also a treasure and a guideline something which guides me and which I have come to believe that it's what has made me to be what I am, so for me a value is very important.

Participant 23: Yeah, the values actually they are very important in each one of us, because it's the way you live and how you understand your life, and the way like ... the values for catholic's the way they live I think somehow I would say I have been modelled by the catholic's teachings from the word go when I was still very young I was taught by one of the sisters who is sister Imaculata she is quiet old now, but she taught me and I think I have learned a lot from the values of sister Imaculata.

Participant 21: ... Families are modelled on values, a family that has got no value, values that they keep will have no direction because in a family you have a mother and a father and you have got children and these children who come they will find you parents you leave your values and they have to copy from you the way you live, the way you respond to certain things the way you do things the way you receive visitors, you attach certain values to certain things so it's very incumbent upon the families to have strong values in themselves so that the children can copy this and later also leave out values and you find that the family which has got good values they are always an envy to other people and when they come in the home they will appreciate and maybe even talk and say I think the children are raised up well because you have got good family values that you impart on the children and not only imparting, you as parents must leave them out so that the children can copy from you, because example is the best teacher.

Participant 25: ... A value is something which modes I believe that it shouldn't die, it should be lived generation after generation say like Africans, what values do we honour most if we come to life set up, hospitality is one of the greatest values which has been which has existed in our families and even in a country for example we hear that most of the people coming here foreigners they say Zambian are welcoming people which is a value which has for identified Zambians to be so even in our families I believe that a Value should not die a value should be lived on to give example to others.

Participant 21: I want to come in, am proud of my values as a lozi you know, our culture and tradition these are our values am proud of them we want to continue living like Lozi's this is how a value is because those are our values to continue living in so that other people can copy our values so that in my home I like to bring up my children with my values of being a Lozi I want my children to be identified that these are Lozi's that's how I have put it.

Participant 21: First and foremost young man, we are above tribal, we are above tribal, if am the head of the house and my wife, am married from eastern province for instance, I would like to agree that I will respect her tradition and culture and I will also bring up my values and we will bring our children lovingly but I have to show her that these are my values if they are accepted to her, I will not impose on her.

Participant 19: Maybe to help my brother here, I think values are not supposed to be restricted maybe to tribe but they should be general values that can stand the taste of time meaning anybody who comes across this value whether it's European Asian, African should be able to appreciate and accept that these are good values and give respect and admiration not based on your tribe your race your religion as they come across you they see that you live good values, if you are like somebody talked about it hospitality you don't have to be white or black to be a hostile person, it's just that this couple they have got these values when you go to their home you are well received regardless whether they are Lozi or Bemba because now it will look like maybe only Lozi are more hospitable than Bemba and then we will go into a cliché you have to be very careful.

Participant 21: What I meant here was you see I value my tradition and culture and am proud of being a Lozi am not being a tribalist but am trying because am above tribal, we preached on Zambia one Nation so we are above tribal but I thought I should be proud of my values as a Lozi and typical of being Lozi because I have to bring up my children my family the way I live from far back home.

Participant 20: I think the family is the first school so I think as parents they should also explain to the children why they think those values are important in a family so minus explaining if you just want to impose, we are also human beings sometime we might say I think these values are not important to me so if mum or dad is able to explain to me then I will be able to know the importance of those values, I think that's what I have been seeing at home they are values that mum or dad has explained to us and so we know okay this is what we are supposed to do if you live like this, this is what you are going to get at the end I think like that we appreciate those values unlike just imposing the values on us.

Moderator 4: ... Values are more like inter generational they are dynamic we are looking at a modern youth here who is trying to be dressed in a you know the old traditional way and then there is this western culture coming through and then you are trying to now push this little girl little boy to go back in the home and she sees all the friends are dressed differently, how free are those children to make decisions depending on the generation they are in, because you are talking about freedom as value its self are they free also to inculcate that freedom in themselves or its supposed to be forced...

2. Family values

Participant 4: The value of the family my dear is a very big thing, that in the human life of a human being, I would say it starts from the father and mother, then it goes to the children, then children of the children and so on. What am trying to say is, if as a parent, I don't value my children that I have produced through the gift of GOD, then there is no family values in me and my family because I don't look after them, I don't care about them, I don't do anything to uplift values of participant 4 family and as a human being...

Participant 17: If you look at a family now, we may look at the family as a nucleus of any beginning of a particular society a society if it is to be there they has to be family then you have to make sure that in that family there is a man and a woman its expression of that because you can have a family of course by extended means but here we are looking at who is this particular person that has got to make up a family it has to be the husband and the wife and eventually you must have to say that there is that element of having children now these children constitute a family which actually has got to have values, it has to have habits, it has to have feelings, that it has to promote, that it has to cultivate and even culture in one way or another to make sure that it has to get some meaningful way of how that family is going to be respected and then you extend it to a situation whereby you have it in a community, now if you look at the community you are looking at the community as a group of people working together in order to have

certain means if its survival that community must have certain means to make sure that it has to survive, how does that happen that is another question that you can try to.

Participant 21: ... We talk of the church as a family, why have they said that because they know that the values of a family if they are brought into the church they are rich the people in the church they come from families, even our clergy our brothers and sisters religious they are from families they are from families, so if the family don't have good values we don't expect to have the priesthood and the religious with good values because there background will haunt them it is imperative upon the parents that they mode their children and guide them with what are acceptable values sometimes just copying or maybe especially now that there is the world of Television and internet and so forth, the children are copying certain things that are not of acceptable to the families they are values that we could consider valuable and if the children now come and say this I just admired, we as parents are supposed to guide the children to say these are wrong values they are dangerous values and we tell them why and where those values can lead them into so it's important that we compromise between the children and the parents must be on the someone because the children are growing and they have got a lot of

3. Importance of family

Participant 2: The family is important as a value because it is where we get to know our relations and how we are brought up and then the value of the family helps us to know where to go and what to do as a person.

Participant 1: Yes, just to supplement on what Participant 2 has said, the value of family, because this is...where we draw our identity as young people or any other person so the value of family, this is where we come from it is our identify so, for example people may insult me but not my family because I regard my family as my true identity.

Participant 10: The importance of family is that without okay, I think family is the most important thing in the world we each depend on our family for a although I have heard of people who do not like their families, but at the end of the day you will always go back to your family because without them you are nobody in society.

Participant 11: I think family is very important as Participant 11 said because first and foremost we all come from families and we always depend on our families for everything we always run to our families whenever things are not right whenever you are with family, you are at home coz you are with your kind so I think yeah family is important and family should be valued.

Participant 9: I would say we get a lot from our families for example the kind of person you are comes from the family that you belong to if you are someone naughty definitely people will say even the family is just like that so from there is a lot that we get that's how come like the way Auntie Grace had it's something that we value most in life for

example, what they say is no man is an island no one can say I was just born without a family definitely you had to come from somewhere and then the kind of person you are natured to be that kind of person in the family that you are in how do you relate to other people out there, it's because of the you belong to now if you don't have a family I don't think you can be a person the world would want to see out there because it's by belonging to a family that you tend to makes us people of different places and stuff like that.

Participant 7: I look at the family in the sense that being alone you feel that you are missing to be with other people so the family begins with the two in the couple relationship and you look forward to grow in that family if God blesses you with children and at the same time to have extended family you feel comfortable when you are with family and the value of the family we are interdependent as a couple when you are starting and when you have children they are blessing to you as a couple also you also interdependent with the children the children depend on the parents and the parents are also pleased with the children and they are interdependent on the children as well.

Participant 6: Yes, my addition it is also security, you know we as Zambians Africans as Zambians we are very much on the family in fact in my language we say "uubukulu bwa nkokno ma sako (a chicken with many feathers looks big" the family is so important in our context African context or Zambian context because in terms of security they are so many things that happen that you cannot cope alone or with immediate family or your spouse but were you need people to come for instance there is a wedding you need people sickness and so on, so the value of the family is very important it's also means security.

Participant 6: Yes, you know that the chicken has feathers on it that simply means that when you have, you are surrounded by the family; it's very much, you know it's part of its security and if there is a problem you will know they will always be people to come to your aid.

Participant 5: Ahh, yes, because when we come into this world, we have no say who are parents are going to be we are going to live or what part of the world we are going to be but now those people whom we are entrusted to be our parents they are the one's who are responsible to impart into us the values of life so we are totally dependent on them to give us the values bit by bit as we grow up so you find that children have got their own thing children's values and then the teenagers values and what a view until they are adults and they are also entrusted in this values to pass them on so that when they are also adults they will also have this values to pass on so what we receive from our parents or guardians we have to also pass them on to our children and our grandchildren and it goes on like that so it's very important to have values to be to listen, to see and to obey what our parents are trying to teach us because we are here for the first time and we depend on them so values are very important they meet the family together that's why my son there said you know they will say if you are not a good child they would say even the parents are like that because they know that whatever you are doing it is a reflection on where you are coming from, so that's why it's important to be coming

from people with good values it's not only the values that we live even spiritual values or cultural values all these values we get from the people who are our elders, our parents or grandparents.

4. Importance of freedom

Participant 4: Well, the importance of freedom, first of all as a value, people should not take freedom for granted because it has got limits. I for instance, if I have go to my parents there are certain things that I cannot do in their presence or in their absence because freedom does not tell me what to do things the way I think and the way I want them to do, but to do them according to the value of that I want to do. For instance, if as a parent I go drinking and take off my shoes, take off my shirt, my value in that family and that freedom of me putting on or removing what I have is not there am misusing it, so freedom must be having limits what to do and where you do it.

Participant 4: It is very, very important if you do it correctly, don't do it wrongly because of the word freedom, because everything has got a limit even in here, we are limited to switch on telephones but it's our telephones, but the freedom is not there because we are doing something that has got a limit to it.

Participant 3: Freedom is important in a family but it shouldn't affect each and every individual of the family.

Participant 9: Well since parents always want the best out of their children I think they are going to object at times we make choices but if it's not of our best interest most our parents will come in they will say no here you have gone wrong do this and that but at the end of the day what I know is that even though am given this freedom, there is a limit just like Participant 6 and Participant 10 have said there has to be a limit to that freedom am given.

5. Freedom as a value

Participant 4:... freedom, for instance, me I like giving examples if am talking to my family members, am free to tell them what I think is correct and right and when, where to do such things. That's my freedom and the people am discussing with they have got freedom to answer it the way they understand it, maybe in question form or supplementary that's their freedom as a family and has got a value but if you use it wrongly, the it has got no value because you are doing something which has got no value as a family.

Participant 1: ... first of all I agree with what Participant 4 and Participant 3 have said, I look at freedom in two ways, those that have done philosophical studies am sure will agree with me. They are only two kinds of freedom, freedom for and freedom from something. Its either you have freedom for something or from doing something. I think freedom in its essence it's a good thing as Participant 4 has said but it shouldn't maybe affect the family or the people that you are living with freedom as a value I will take an

example of God, God has given us the freedom, the freedom to choose what is right and what is wrong at the end of the day is up to an individual to make a decision what to do.

Participant 2: I think freedom is very important and then we should just, the important thing about it we should just respect other people around us and our freedom just does not affect our friends, because it affects our friends, we are misusing it.

Participant 8: The value of freedom is very important in us as human beings even as Christians we need to express our ideas it could be you have seen something bad happening either in our communities were we leave in our work places in our family we need to have that freedom of expression were we are not supposed to suppress the good ideas in us but then it's important that we exercise our freedom by saying that which is right, yeah that how I understand.

Participant 5: Yes, we need all of us being adults or children we need freedom but that freedom should be up to an extent once we express our freedom we have to listen if it is welcome or it is not welcome if it is not welcome then we have to find out why and if we have to listen why that freedom has gone to far or whether they are just within were we should express our freedom so the expression of freedom is our right we have to express our feelings our freedom of speech our freedom but then we have to listen to see what we are expressing is in the right context otherwise if it's outside you find that in it we get hurt because we didn't listen so freedom is important but we have to know the limits.

Participant 6: Yes, us Christians am sure the freedom which is there can be abusing it because you can easily abuse freedom someone has got freedom but abuses it he goes to a certain place and probably instead of coming on time coming late or drunk so even the happiness it must be a happiness which must be within the values you know, the happiness which will but even there is too much of one thing if it's too much and it gets abused then that happiness can turn into sorrow.

Participant 7: Yes please, I really agree with the first speakers and that freedom everyone would like to express herself or himself in whatever way but it depends on the age if for a small child is free to do anything but they are always parents to control to show the way but as an adult we need to censor what to say or what to do and also need to seek advice or to be advised and follow the advice of the people coz you can exercise your freedom but in the long run, you will regret if you go out of way so it is important that we exercise our freedom in the right contexts.

Participant 11: Am a teenager and all teenagers out there would agree with me that they want freedom for me mainly freedom is being able choose what I want to do without my parents consent without them saying this, this, this and so for me freedom is mainly choice, choices and happiness go hand in hand like happiness for me is a series of choices, a choice I make today will determine how happy I will be for the rest of my life so for me, the freedom to choose what you want will also determine the kind of happiness you will have afterwards that's what I have to say.

Participant 10: I agree with Participant 6 when he says we can be free, we should show our freedom but there is a limit in which we should show the freedom otherwise we may go astray and when we go astray getting back to where we are it will be quite tough.

Participant 9: I think we are given freedom just like what Participant 11 said when it comes to making choices for example on my part I was given the freedom to choose which school to go to when I after completed grade twelve and I choose to apply at UNZA my parents didn't oppose to that so I think we are given enough freedom and that I value most.

Participant 9: Well since parents always want the best out of their children I think they are going to object at times we make choices but if it's not of our best interest most our parents will come in they will say no here you have gone wrong do this and that but at the end of the day what I know is that even though am given this freedom, there is a limit just like Participant 6 and Participant 10 have said there has to be a limit to that freedom am given.

Participant 17: Well you must have a very clear aspect of what freedom is all about, because if you carelessly look at freedom in a way of just seeing this is freedom then it loses its value, it loses its importance because in whatever a person does or is trying to do, we should respect has what it has already been said the freedom of individuals and I must also make sure that I don't injure Phiri here in a way of going to extreme so thereby you find that freedom must have certain limitation , it have to have certain limits as to the extent of not violating the rights or the values of a certain particular individual and therefore if we are looking at the freedom in the family, just a family, that freedom should have to be exercised in a maximum or minimum way as to how because you cannot allow everyone to do whatever he feel like doing in a family, there has to be set rules that must be put if you are taking some meals at a table, of course that's tradition in terms of value, you must make sure that the first people to wash hands if it in our culture it is the are elders other than looking at a small boy beginning to wash am not saying that is devaluating in terms of the rights of the children looking at how that concept of freedom should be used should be exercised as well as to be cultivated in order to bring some meaningful sense in a way of how that freedom should be expressed.

Participant 12: Values are very important in as much as rights are very important, but what you should put in mind is my right will end where another right start from, and if it is a family which will say we know have freedom like our values everyone will have freedom they will do what they like to do, they will use their rights as they would like to do then in other ways that family will be contradicting itself, there will be confusion itself because like you already said, the value of when you are at the table you are eating elders have to watch first but its through their families who have values to say no the young ones actually because the old they have already grown they are the one's who are more active those are their values but it doesn't go to say this child should go and say because in the house of Mr. Banda or Mr. So. So. So, it happens like this then I will go and have the rights, rights are very good but my rights will end where Ester's rights start.

Participant 13: I just wanted to add on what she has, as she put it that to say where my rights end other rights start from where mine have ended, more freedom more problems, however values are important in freedom but where there is more freedom there are more problems so we must also know how to limit our values you know in the context of freedom.

Participant 13: Yeah, relating it to freedom you need to have all the freedom you know to interact you know anyone who is your member of your family you need to interact with them you know various says it might be you know today living and also you know there are a lot of things that you do in a family setup

Participant 14: I think it all depends on how you define the word freedom otherwise in other families the way they define it its very different from the other families define it, in this sense we are trying to say, say in a family others will look at the aspect of hygiene, first let the children start washing their hands because we are looking at diseases this and that and then there is during his time they used to wash in one basin but this time around they have changed it's a jar and the like, from the tap and the like yes, so it actually depends on how you define the word freedom.

Participant 12: Just to add on, freedom is limited by the values it depends on the values you have for example I have a right to shout we all know I have a right to shout but I can go just to start shouting you know singing on top of my voice but you know if am going to go in this family to my home I am singing, my younger sister is singing my daughter is singing, my husband is singing how will that be because they are values with the freedom there are just those in build values which you know to say we can do this, so in other ways I will say freedom in everywhere we will go, freedom its actually being limited or its actually being controlled by the values which we have because if I would say shouting on top of my voice is my freedom what values do I have.

Participant 15: These things depends on the home where one comes from some homes where you know parents can take their children out for a night but in some cases this does not happen people so what those people value most just to recall what Participant 12 has said what those people value and rights in one way might not be the case in other homes so in general we cannot have something that we would call its universal what am trying to say is what I perceive to be normal might be madness to someone else so in that case well I think I would be content if I were to say values and rights at a family level on individual bases but to have them universally it would be a problem I think.

Participant 17: I believe ... you have to make sure that, that particular group of people be it a nation, be it individuals, or a family definitely they have got to be good moral behave standards that have got to be acceptable otherwise as she had put it to say each one of us in a family begins singing that is chaos you are creating chaotic situation if it is in a nation and you begin looking at it from broader perspective what sort of a nation what sort of a group of people would that be all of them they are drunkards, all of them they do what they feel like doing then we must implant some kind of where as to how we can control, they must be some control measures that has got to be.

Participant 17: I would want to disagree as well because if the whole world is not having moral values what sort of a nation, what sort of nations would that be, so they have to be limits as to have that freedom should be controlled it should be curtailed otherwise you will have a lot of disturbances you will have a lot of violence, you will have a lot of people who think they can behave the way they feel like behaving without going to prison and you will end up with a very nation that has got its moral fibre being damaged.

Participant 13: Yeah, and you would also be looked at as people whose got little or no morals because there is no way you are coming from the same house you are not even you don't even know the health of the other person you just wake up, you know what if you met somebody on the way and asks you, know Esther how is your father, ahh I didn't even talk to him this morning, know

Participant 14: ... I think all in all values they govern our freedom.

Participant 16: I presume we have for gotten that it depends upon the culture under which we grow, the values of a certain culture of a certain nation will have also or the other differ from one to another, for instance freedom to children in UK is not freedom to children in Zambia, therefore we have to look at under what culture are we dealing with this freedom because in UK a child might get up and eat and not even taking the plates the plates they expected to be washed by the parents and so on and yet the child is grown up enough so it also depends upon the culture under which we are debating freedom .

6. Happiness as value

Participant 4: ... Happiness as a value I will sum it in this way am always going back to the family values as we started from, if I don't provide good things, education, health wise, were somebody is sick in my family, I take care of them, take them to medical centres, buy them medicine, whatever is required that is happiness because my family and the relations that I have with them are they will be happy with I do for them because they are in need of something so I want them to be happy at the end of the day me who is providing, am happy also going to be happy because the people who are sick the people who are in need of shed, food on the table everyday they will be happy, so it has got a value as a family because I provide the receive it the way they expected to receive from me so it has got a value.

Participant 3: ... happiness is a remedy to life, we should be happy always.

Moderator 1: And everybody wants to be happy.

Participant 2: Well, most of it has been said but I think if one person is happy it makes everybody happy because once am sad, for example everyone else will be sad around me because especially my family will be sad because why is my daughter sad but then if am happy then everyone else will be happy around me.

Participant 4: In the home, it's the family happiness, not individual happiness, that one I refuse because you are in the home, the values of a family must be maintained not individual. If you go out in the streets you can sing shansa shansa because you are alone there the family is not there but again don't forget people are looking up to you, *ne mwana wabadani uyo, ni wa ba Moderator 1* (whose child is this? It's Moderator 1's child), the family is already brought in eye, *amulekela mwana iyemba mu museowo* so (Oh he leaves the child to sing on the roads), the family value, happiness of the family the respect of the family is already removed so everything wherever you are, you should remember this.

Participant 1:... I think we are inter lived in a cosmopolitan city, we are inter lived the happiness that I have would affect the other person's happiness so if am happy, let the whole society be happy, so I think as young people we take whatever we see on the TV as the gospel truth so I think and I regard TV as the most common way of communicating messages so I think the way TV has been running especially in Zambia, you would find that it has changed the moral stands of the young people even there has been a change of behaviour the dress code itself has changed because we, you would take for example you look at the videos for 50 cents and then the following day you would find people in the streets dressing up like 50 cents so I think it has a lot of impact on the young people and if as Moderator 1 said, we need to have guidance from the elders am talking as a young person and then seeing from what my fellow young people have been doing, I think we need much guidance from the elders.

Participant 2: Yes, as much as we need happiness we have restrictions but then I would disagree a bit with Participant 4 if my happiness if am not happy in the home coz am not allowed to watch something that I really want to watch then I don't think that's right coz if I want to watch Trace, probably I would watch but then it all depends up to me if I want to do as they are doing if I want to watch Trace, I would make sure my father is not here, my mother is not around here probably I would watch it with my sister who is of my age and then when I see that my father is in, probably I will change the channel where we can watch as a family but then as Participant 1 said I also disagree with Participant 1 a bit, it also depends on your self-control and personal values and principals if I watch 50 cents then I see he is probably sagging jeans or I watch Rihanna who is wearing shorts and no top or something if I want to do that then I don't know but personally I would say I know what I want and I know my principals and I know I can't go in the streets of Zambia dressed like that I will have to were something better something respectable for me as a Zambian.

Participant 4: I know, I wouldn't disagree with her but my comment is in my own family, the value of the family is very important to me happiness of the family is very very important to me I know individually I can be happy while sum members of my family are not happy because they don't know why am happy is up to them now or up to me as a person who is happy to explain why am happy but watching something which is not good in the home that one I still stand for it because even if you don't dress the way the singer is dressed but already it has come to your head, in bemba they say "munganda ya

buchi tabaleshe kwingilamo,icabipa kuhompola” you get my point what am trying to say is you can enter anything the badness is to pick what is there already you have seen somebody naked even if you are moving naked you are already naked because it remains in your head and whatever the eye sees you die with it.

Participant 5: Yes, you have to value happiness you may find that you know maybe by being happy you want to do something that is not right for instance you say my happiness can only if I drink too much beer but then that is not the way that one should live, so we have to make sure that when that happiness is expressed in a manner that is in accordance with the norms of people around you and in society.

Participant 6: Yes, us Christians are sure the freedom which is there can be abusing it because you can easily abuse freedom someone has got freedom so even the happiness it must be a happiness which must be within the values you know, the happiness which will but even there is too much of one thing if it's too much and it gets abused then that happiness can turn into sorrow.

Participant 10: ... It wouldn't look good am happy my neighbour there is not so I think I should value my happiness to a certain limit I should be happy depending on situations if my neighbour is sad and then I just want to be in the joyful mood all the time how is my neighbour going to react at some point that value of me being happy should be at least I should cut down it to say ooh let me look at the situation saying how can I help my neighbour there also experience the same happiness should I just show it anyhow, I should at least try to find out the other way of showing happiness.

Participant 5: Well actually I have said enough as we have shared it all depends on choices but then we know very well that where ever we are they are rules and commands that we should follow so from the home you know there are certain values and certain rules that we should value but if we go astray then we are not going to be happy because we are now doing something contrarily to the parents expect the same with society the same with our Christian life so for us to be happy we have to obey to listen and if we are not clear to ask and once it is explained we also live our value and then will be directed but without obedience you find that you have got this freedom and like he said we abuse it into something contrarily to what society or a home or is expected then you cannot have that happiness so that is also dependent on what we are supposed to have gained .

Participant 17: In happiness you know this is a way of a feeling that each individual must express, and in a normal human being, aspect of how I express my happiness its towards certain aspect of what am looking at and it has got to intrinsically in my way of accepting because if someone is sick in a home, definitely that one who is infected it affects the entire family because we feel sad, we feel sorry and that is the feeling of how you express that particular situation at that time, now in a way of happiness, we are watching now 2010 world cup which actually is one feeling that everyone be it anywhere you find people quite jovial, they are happy in one way or another because that situation creates some feelings of happiness so you look at the way in which a

human being has it is a way of how you expressed your feelings, towards certain particular situations that is there.

Participant 13: ... the question was how important are values in happiness, yes, someone if I remember well when we were explaining, when we were defining the value we said it's something which someone believes in, somebody will accept and somebody which is very important, imagine if I, for example because these values will vary from culture to culture, person to person, my own values are to say the good example he gave is if somebody is sick we are supposed to you know, care for him and the like, that is hectic and then somebody expects me to be happy in such a condition it will not be important, it will not happiness actually because what will determine my happiness is whether those my values are met, that's why sometimes you find that Participant 16 will get very much annoyed it's just an example if I put on a trouser or if I put on a , what do you call those body touch which are.

Participant 13: Yes as long as am comfortable, it will make me happy because those are my values to say I can wear anything I can wear even a night dress in the during day time it makes me feel happy but some people will be offended because of their values.

Moderator 3: So it appears here that happiness is attached to the values and according to what I got Participant 17 was saying his happiness depends on the well being of certain individuals, if the whole family is okay, then that contributes to his happiness but if one is sick he is also directly affected and he cannot be happy, what about others how do we feel about values and happiness.

Participant 12: Yeah, to me it seems I know happiness itself is a value because you know for example am meeting Johnson for the first time and I look sad, you know how would Johnson take me to be and how would he think I am. Yeah.

Participant 17: But remember happiness of an individual may not be happiness of the other, failure of a certain political party may not be sadness to another group of people therefore in as far as happiness is concerned, it may be as if one's failure is success of the other so let us take it...

Participant 17: Let us definitely find out that happiness in as far as a value is concerned; it may be valuable to an individual and not valuable to the other.

Participant 13: Depending on what they believe in, if I believe to say this party has to win, then if it wins it will be happiness to me it doesn't mean that it will be happiness to Participant 16 because his values are telling him you know...

Moderator 3: Possibly I could conclude to saying the values as well as the rights they would go hand in hand at a family level in that like what was said earlier on to say like if an individual in the family is sick, then you are expecting other people also to be sad, hey but when it comes to you know a larger level I don't think it would be possible for me to be sad like Participant 16's personal issues definitely there they will be a problem like he is saying to say there is no way this party goes down then the other party is sad

as well coz another man's meat is another person's poison so maybe in general we will say at a family level values and you know rights they go hand in hand.

Participant 17: Maybe in conclusion would be right to say values determines the happiness of people depending on the where they are, of course earlier on I mentioned to say it is the prevalent situation that determines how you feel in a particular situation and without that you find it not as normal because as what we had earlier on mentioned we should be very conscious of time factor, we are saying 15:00hrs we went on up to 15:30hrs and that value has got to be cultured in a way of how we can get it done but in a normal situation that is we are looking at that is the Zambian way , you know, if it is at 10:00hrs they will think it's 12:00hrs.

7. Family viewing of TV

Participant 4: Thank you very much, TV having a value to the family in Zambia or Zambian people, yes it brings that value to the family let's say were you are watching football match it is a period of world cup, family sits together watching football though you have got different views of the teams that you are supporting but the value of that TV is there as a family because everyone is saying what he wants to say, they are giving their own views, their own comments, they are clapping when the other person is a bit is not happy because his team is not doing well but the value of watching television as a family is there because there is no fighting, quarrelling all what you are doing you are putting views together as a family while watching TV.

Participant 3: And it's good to ensure that we monitor what kind of movies our children are watching on TV.

8. Importance of TV

Participant 2: The importance of Television on a family as a value specifically it brings people together like let's say for instance we are watching football as Participant 4 has said, everyone comes together and that shows togetherness because you are doing something a whole and then that brings happiness because everyone is together and sharing some views and values.

Participant 19: ... As a young man in the catholic church I think the media are quite right its important and its very important that for us youths and to our young brother who are coming up behind us on the issue just on the issue of maybe say education programmes, I think there its important because it's not everything like you would learn from school some things at least you would learn maybe from the TV or maybe from the internet such kind of things also maybe spiritual programmes yes they are also important but also the spiritual programmes some also they just go to extreme such that maybe someone you end up maybe having a mind that is distorted in terms of deliverance you end up delivering the message.

9. Role of TV

Participant 1: I would sum it in four parts, television has brought about formation in the family, what I mean is maybe let's say somebody is watching maybe a preacher preaching on television, they will be some gospel values that will be taught to the family so it will bring about formation in the end, apart from formation there has been information, education as well as networking people that people are able to network through television.

Participant 4: ... one thing we should look at the freedom of having television for the family or Zambian people as I said earlier on it has a limit because what comes through television is not everything that will add value to the family in Zambia by watching Television because certain programmes are not there for the Zambian people to watch no matter what unless you have different ideas of values of your values as a family where we started from you don't want happiness as a family or what you want is happiness for you alone because you like watching things which are not having any value to the family so freedom there must be curtailed if you are watching something which is not good to the family it does not add any value as watching television as well as to the family for people in Zambia on freedom as a value.

Participant 1: I agree with what Participant 4 has said, I will just give a practical example we recently had the Big Brother Africa and am sure most of us had watched the programme and then yeah, there was a lot of debate on, yeah, can the programme still go on, on television or not, but on average you looked at a number of young people were in support of watching it but at the end of day.

10. Parental guidance

Participant 1: ... so I think it's what you watch on TV and how will you watch it but at the end of the day, it goes back to the parents as they monitor what we watch on TV.

Participant 2:... I think they should limit the freedom when it comes to TV because not all programmes on TV are good and then some other programmes let's say music, people might say it's good but then directly or indirectly some might be insults or bad words of saying things.

Participant 3: And if I may draw you back, ZNBC used to air Channel O and a lot of people complained so that channel was what, squashed thereafter, we have the introduction of this dish, eeh, where children are free to watch movies via the same dish so it is vital that parents always monitor what kind of movies their children are watching.

Participant 4: If not, they should impose what we call the pin code when they are not around; children are restricted to watch certain channels.

Participant 4: Yeah, happiness while watching TV as you are putting it, it adds value to the family am one of them who like personal value and personal and happiness.

Participant 4: Am one of the people who like watching TV but as I said earlier on, there are certain films that I don't watch for instance, I don't allow my children and any member of my family to watch TRACE, where it is a musical channel the music there, people sing while naked now look at it, am sited my daughter wants to watch that and the one who is naked is a woman and I have my daughter in the living room how do I look at it, that value of happiness and of watching TV as a family, the value is not there, happiness is not there because immediately I will leave the room because there is no happiness.

Participant 4: Not in my presence and the family because you are not looking at the value of the family happiness of the family not an individual in the home, that one there must be a restrictions I remember I said it earlier on it has go limits, rights have got limits happiness has got limits you can't be have even when you are not supposed to be happy. For instance am meditating in the house and you come singing *shansa shansa* you are not giving happiness to me you want happiness to yourself so you should have limits so as a result, I have to control what goes on in my house through TV.

Participant 1: ...we need to have guidance from the elders am talking as a young person and then seeing from what my fellow young people have been doing, I think we need much guidance from the elders.

Participant 5: You see if one only watches television when is he going to cook, to sweep, to clean and all those things, so it's better to like Participant 8 shared to have time for everything have time, pick up the programme maybe with guidance from parents asking the children what programme they like and maybe agreeing with them at what time they should come together as a family to pray because if they say *ati* before supper then definitely you have to make sure that you prayer before all those things start.

Participant 8: Yes, for me I think I just want to emphasis to say that parents, guardians out there should offer guidance to their children, their dependants they should see to it that what children watch on TV should be something that will be building to them and they should be truthful by telling the children, their children and their dependants that not everything that they see on TV or not every situation in life or the films that they watch has an happy ending because I believe parents having been in the world for a long time and they know that not every situation has an happy ending so parents and guardians should be open to their children by talking about such negative things that children see on TV that they are not actually good, if it's about sex they should tell them if you see such things on TV because parents are not always there to see what their children see on TV, if it's about sex they should talk about it, if it's about stealing they should tell them what is of good value and what is of bad value so much that even when the parents are not there they shouldn't be able to tell that no we shouldn't watch about this it's not good.

Participant 10: I conquer also with Participant 9 like these days on TV they put age restriction like if you are watching any programme they will tell you, okay let's say this is for 18years and above so the people who should only watch that should be 18 years above you cannot expect a small child to be watching the same programmes so you tell him to either go to sleep or you change the programme.

Participant 22: Yeah I think to me it's a two way system, media is good but to a certain extent is bad because like for television it's not everything that we see on the television which is true no, some of the things are fiction or they are not true for example I would give an example of Barker Hines when he came to Lusaka Cheris foundation so this child said I want to be like barker Hines so barker Hines said no no don't be like barker Hines why because Barker Hines knows that the character he is portraying in Isdingo is different is not the way he is okay, so that is what our parents should be able to tell us what you see on the television it's not true okay so that is where I think we are losing it on media while we appreciate media because we able to know what is happening America while am in Livingstone but some things I think we need guidance that's from our parents yeah.

Participant 21: Yes it is good we cannot run away from technology otherwise we will be backward but everything like we said before there is a positive and a negative to why we are saying it's good to continue with the media we should also be aware of what we can get from the media the things that can corrupt.

Participant 23: There is a parental guide on the television usually so the parental guide she is supposed to guide us to say this one this movie you are not suppose to watch this movie it's a family movie we can all watch so the thing is we should both understand each other without hurting our children.

Participant 21: Like my wife like my wife she when we are watching certain movies they may not even be sexual but violent we have got a grandchild and there they are shooting to kill and now the child is seeing so when you shoot it is good to kill those are bad film although even if there is no sex but even violence is bad so she just swatch off such films sometimes they are horror films if a child watches that they will be screaming soles so parental guidance is important once they know that mum does like us to watch scary films if they are good children they will not do it even if you are not there.

Participant 22: You see it all begins in our homes as parents if every day I don't drink for instance if I come home 22 hours and my children are seeing me you think those children will find something wrong in coming at 22 hours at home, no they won't so we must as parents have reflection that will actually portray to our children good behaviour which emanates from our culture or tradition we must guard them we must know that if am in the living room with my children I can't just start insulting my wife or screaming at my wife no so children will be able to pick from 2 parents but if the parents come home drunk and you know throwing tumbler the son will come back the same way so we have to begin ourselves as parents to cherish our culture and tradition.

Moderator 4: Know we are having televisions and media playing a major influence in our family value structure and then we are in a catholic environment how do you view media being a catholic is it an advantage to have media presence in our households or is destroying the culture you have got a lot of churches on TV for example we are saying as Catholics have got a value being a catholic now we have got an up spring of TB Joshua. Whoever...

11. Long hours of TV viewing

Participant 3: I think it is not good to watch television for a long time as a parent because if I continue watching it would be very difficult for me to provide for my family.

Participant 4: It's not always that you watch TV, certain films that will give value to the family or to you as a person because some of the films that comes there are has got no value to the family even if you sit there for 10 hours it has got no value to you it has got no value to the family so you have to have a programme you know on Monday's there is news time that goes to this time to that time you can watch that one there is prayers that comes on the TV you can watch there because are adding values to you and the family but just watching because there is a TV in the house you sit there the whole day watching you even watch things which are not necessary for you to watch you have to have a time table at least and you have other things to provide so watching the TV for long hours I don't think it's a good idea health wise it will not help you, you will have problems with your eyes. It has radiation from there.

Participant 4: You see as I was saying earlier on you sit there watching TV for a longer period you forget good things that you have already watched you forget them equally I will take you through its not in the question if you sit in the church for six hours you will not know what you have read in the bible everything will go it will be diluted you only pick the last part where perhaps the priest was saying natwimbe ko (let us sing) that's the only thing you would have picked from there because stayed there for quiet sometime because your brain is like a computer, it keeps things one by one and it will only pick the one which is at the last.

Participant 2: I think when you watch TV for many hours you will not learn anything it depends with the programme you are watching as well as because if you are watching a programme that is educative probably you get something but then you don't have to watch it for more than 3 hours or so because probably you won't get anything at the end of it so it depends on what kind of programme you are watching a programme about God or something like that there is something we are trying to get from it and then you can watch a movie probably it's just for entertainment sake so the values are, it depends.

Participant 2: If what you are watching is productive, but then if it's not productive, no you can't accept the values.

Participant 4: Yes it does as we said it; it depends on what comes there and because of watching television for quite a long time you are adapted to what you are seeing and most of the films, they are not Zambian films they are foreign so you end up being adapted to foreign culture, foreign behaviour, foreign attitude and everything that comes with the film, for instance if you are watching Nigerian films were there is a lot of witchcraft you may think you would want to be like that one because you keep on watching and its ringing in your head Nigerians are doing well because they are using juju and they are doing that so you end up wanting to become one no wonder we hear this cult and what a view it's because of watching TV quiet a long time because you don't have a good timetable watch news, after news move out, watch church programmes after that move out have these other things to other people who want to watch those things because that's what they are adapted to so that's what I could sum it up my dear.

Participant 11: Huuh, well to a certain extent it does affect our values coz we will tend to do what we see on TV like , I would say am a school leaver I completed last year and am not doing anything so what do I do, I spend three quarters of my time watching TV and that has affected me in maybe the way I talk, I want to talk like the person am seeing on TV , I want to dress up like the person am seeing on TV, I want to act like the person am seeing on TV because I think wow, look at them I think it does affect us in many ways and sometimes it affects us without even noticing it's like unguided learning you tend to do things that you see on TV but you don't know you are doing them and sometimes we do know we are doing them it's just I don't know being a teenager is quiet a complicated thing you just you tend to do things that you see on TV without even noticing so I think it does affect our values greatly actually. Yes!

Participant 10: I have agreed to what Participant 11 has said when you watch TV for too long you start imitating what's on the TV and example given like a lot of people like watching wrestling especially small kids so when they watch that for too long they will also want to try do the same, yeah meanwhile on that wrestling there is a caution where it says do not try this at home.

Participant 9: Well I wouldn't say am that much of a TV fan because most of the few programmes I want to act like one of those guys I remember Bikkiloni and Difficulti for example those guys the way they speak at times I want to imitate them I think for me I just look at them the way they speak what they talk about I just think okay this is fun let me be just like them so I think yeah TV has affected my values somehow.

Participant 8: Yes, watching TV for long hours can really have a negative impact on our good values coz I remember I can give a practical example when I was on maternity leave I was just at home and our house is kind like small so the only kind of entertainment I had was TV and believe me it's not everything that is shown on TV which is good some things are bad you know, instead of us doing something productive like maybe reading a book a book that will enrich you spiritually or maybe career wise you just want to watch TV and the things that really get in your mind are things that are not really good you know because most of the programmes that come on TV are not good I don't want to go in details like mentioning certain channels and programmes which are viewed on

television which are not good but really watching television for long hours dilutes our good values that's all I would say.

Participant 6: Yes in the first place am one of those who has very little time to stay longer you know to watch television of course depending on what programme they are some of the programme that I can probably be there like lately when we have these football matches and so no, but some of the programmes which are showing on television are very embarrassing sometimes you regret when you are with children you know they are some of these pornographies and on shown on TV and it's a taboo you know for us to be watching such most of the time you are forced to switch to some other channel otherwise it has an effect and you have to be careful and just have control because some of them can corrupt our morals and values.

Participant 5: You see if one only watches television when is he going to cook, to sweep, to clean and all those things, so it's better to like Participant 8 shared to have time for everything have time, pick up the programme maybe with guidance from parents asking the children what programme they like and maybe agreeing with them at what time they should come together as a family to pray because if they say *ati* before supper then definitely you have to make sure that you prayer before all those things start.

Participant 7: In a sense it depends on the how each one takes watching TV for a long time I think it has some effect even on the even on health, coz if one is seated for too long it has some effect on someone's health because one needs to be active so and the other thing is when you are watching you get carried away and forget about other important things that you maybe need to do or attend to.

12. TV Impact/changing life/Influence

Participant 1: Just adding on I wouldn't want to pre-empt what he has said eeh, I think we are inter lived in a cosmopolitan city, we are inter lived the happiness that I have would affect the other person's happiness so if am happy, let the whole society be happy, so I think as young people we take whatever we see on the TV as the gospel truth so I think and I regard TV as the most common way of communicating messages so I think the way TV has been running especially in Zambia, you would find that it has changed the moral stands of the young people even there has been a change of behaviour the dress code itself has changed because we, you would take for example you look at the videos for 50 cents and then the following day you would find people in the streets dressing up like 50 cents so I think it has a lot of impact on the young people and if as Moderator 1 said, we need to have guidance from the elders am talking as a young person and then seeing from what my fellow young people have been doing, I think we need much guidance from the elders.

Participant 2: Yes, as much as we need happiness we have restrictions but then I would disagree a bit with Participant 4 if my happiness if am not happy in the home coz am not allowed to watch something that I really want to watch then I don't think that's right coz if I want to watch Trace, probably I would watch but then it all depends up to me if I want

to do as they are doing if I want to watch Trace, I would make sure my father is not here, my mother is not around here probably I would watch it with my sister who is of my age and then when I see that my father is in, probably I will change the channel where we can watch as a family but then as Participant 1 said I also disagree with Participant 1 a bit, it also depends on your self-control and personal values and principals if I watch 50 cents then I see he is probably sagging jeans or I watch Rihanna who is wearing shorts and no top or something if I want to do that then I don't know but personally I would say I know what I want and I know my principals and I know I can't go in the streets of Zambia dressed like that I will have to wear something better something respectable for me as a Zambian.

Participant 2: Yes as an individual I would watch trace but I would probably dress the way I dress coz I feel am comfortable and wearing things that as an African you have to probably cover yourself not show probably most of you body it would be better if I watch trace but then also respect my principals as a person.

Participant 4: Yes there was quite a lot of change why I put it this is that certain thing that I didn't see them directly I was now seeing them because I was only hearing about them and you know what they say, seeing is believing so when you see they are saying this is Dr Kaunda and you can see him on TV and then you say oh, so this is the way he looks like me I was thinking he looks like an anthill or something like that, so it has change and it has continued to change because even now we are seeing things that we cannot even see them within Lusaka or Zambia because other pictures or information that comes on the TV comes from outside the country throughout the world so it has changed form that life of living without a TV and life living with a TV because it adds knowledge in me as a person and the family so it has changed in me.

Participant 4: Depending on what comes and that we watch those good things are good and we cannot subtract anything from it those bad one's we put them there as bad as not having a TV so we pick what is value to me and the family and society if I may add that.

Participant 3: I agree to what Participant 4 has said, eeh, you see TV is unlike radio when we talk about television, we talk about sound and vision so the introduction of television has helped.

Participant 3: Changes are there bad and good as I earlier said to say that it is up to parents to ensure that they are certain restrictions when it comes to watching television you have to ensure that you have a programme guide what kind of programmes that are being aired on TV yeah, you can watch as a family.

Participant 4: Maybe before you to another person again a good thing that has changed is that before I had a TV in my house children used to sneak out to go to the neighbours at awkward hours to go and watch Knight Raider Mr. Bean then you start asking where the children are, no, baletamba TV pali ba (they are watching TV at our) neighbour but immediately TV came into our home, that curtailed you know there movements so it has brought value happiness and restrictions to no moving awkwardly.

Participant 1: Okay, to start with I agree with what the elders have said and just to sum it all I we are a media driven society if we may put it that way because if you look at even the issues of hygiene the adverts are put on TV people what to draw some lessons from what the adverts talk about and even personnel hygiene itself I think just to sum it all.

Participant 2: A lot has changed though.

Participant 4: People of Zambia have been influenced by watching TV in two ways as my young man I always putting it he has two ways to disagree two ways to agree a lot of people have been influenced wrongly by watching TV as we said it earlier certain programme that come on TV others are for fighting others are for drunkards others are for whatever it is so people what to associate themselves to what they see rather than using the value of watching of a person the value of family and the value of getting information from TV they get wrong things so they are being influenced and others have been influenced by seeing good things and listening to good things from the television for instances we didn't know that President Obama could stand up go and supervise the BP for the leakage of all oil in the gulf in Mexico that's a good thing.

Participant 4: It has influenced the us as Participant 4 that I wish my president could do the same when there is a problem some where he goes there personally that's an influence I wish it could be the same but if it was Obama going to fight throwing punches with somebody else like BP officials then that influence is a bad one because it is telling me that even my president or even me as a person could go and fight someone who wrongs me that's not good way so that why I have put it, it has influence people in a wrong way and people in a good way depending on what you see and what you drive on what you are watching on TV.

Participant 3: Yeah, it has influenced the people of Zambia in the way that there are certain bad things that are learnt that are we cannot do and they are good things that we have learnt through television.

Participant 2: The influence is a two way thing as Participant 4 said, it's good and bad and it also depends with how you take it when you watch it lets say boxing or these people who do wrestling yes, like my young brother would say when he watches wrestling he wants to go and do what he has seen on TV to do to someone like he wants to fight with somebody has seen on TV but in the actual sense those people are trying to provide entertainment so we would say they are providing entertainment well its good but then the outcome the young people would get from it is a bad one.

Participant 5: As already been shared actually they are good values and bad values watching television and as a parent you find that children enjoy watching certain programmes that you wouldn't like them to watch when you are around they might even choose to what you think is good to the household but some channels you just come and find that they are very bad now they like to watching they want you know they are children they want to see what is happening so it is up to parents to actually control or discuss if you find they are watching ask them what they are doing why they what values ,they are getting from there otherwise certain things the children learn a lot but then everything is

exposed and as parents we try to discuss some of them and try to avoid, to tell our children not to watch certain programme but the more you tell them the more they want to see what is behind that so that way they will find a time when you are not around to watch especially those with dishes but we our national channels at least I would say they are a bit better because they are sometimes they are into discussion very few programmes but when you go into the dish were they are showing everything no that is not good and you find that like he says the children will be fighting and calling fight game because they are watching those dangerous films on the television when they are seeing wrestling very bad ones so now we have to make sure that we tell them that this is not supposed to be imitated or you are supposed to watch this the thing I have found you know if it is maybe a pastor preaching or something the children won't be interested they will definitely switch on to something else so you see they want where there is a bit of activity yeah some of them are very bad and embarrassing but at the same time some programmes are very good and again the pastor used to censor them but now they have gone commercial so they should they will watch whatever they can pay and they are allowed because they have paid for them.

Participant 7: For me while appreciating the, because they are advantages and disadvantages of the media you find that the TV especially it has affected our spiritual life and the values of the families.

Participant 7: To the negative side when you try to pray as a family each one has his favourite programme maybe there is Banja they will say let us first watch by the time the programme is over everybody is asleep so that's how it affects the spiritual part and sometimes the programme it takes up to late hours of the night that you are forced to sleep late and it affects other activities that you are supposed to do and that time will never come back so they are lot of effects but at the same time there is a positive is very educative we see people as they speak when they talk about maybe leaders in the government or outside world we just used to learn about them but now we see them as they show them on TV and very educative.

Participant 6: Yes as it has already been said there are the positive there are the positive way the entertainment the thing that we learn from there and it's actually the world in the home you know you have the whole world in the home because with that limitation which we had when we were very much dependant on the radio and so on but with television you know they are showing things which are happening thousands and thousands miles away you know far away the entire like now the matches which are in South Africa the entire world is in Africa all those coz even those who are saying Africa was a dark continent now they see that it's not dark but you see Morden stadiums and whatever is happening so positively yes and of course negatively they are some of those undesirable programmes.

Participant 6: Yes in an extent just as she was saying maybe you want to find time to you know they are things like story telling they were before storytelling, today where do you find time because even when you are trying to tell them something to say they are looking at the time to say the programme is coming so am sure that has to you have to dialogue

and agree with members of the family on whatever you want to say even the prayer time you have to discuss otherwise you bring prayers at a time when we want to we won't concentrate so that the other thing.

Participant 5: I also communication in the home you know, when in the past we used to sit with our elders they would tell us stories which ended up in certain values and morals which we no longer do because maybe the children are reading their story books or they are watching television or maybe the father would like to listen to the news or something like that yeah, so there is very little communication right now in the home because of television, what has been in my home I would say the last time, my children are no longer with me they are all grown up, but to sit down pray and maybe read some of the stories in the bible and try to apply but of late because of television you find that children had no time and even ourselves to tell them the time you want we are rushing all the time for work you do this you do that and in the mean time children start on their own watching television and when you sit down you are also tired but then they are also glued to the television so certain values that we used to share as families are no longer there very little you know but if you can find the time because certain programmes come just before maybe supper or after supper and after that you to go and sleep so especially now dialoguing, talking to the children or maybe discussing what has gone on in the day they would rather watch the programme that are on television we appreciate the fact that we learn a lot of things from television but at the same time we have lost out a lot and at the same time the things that we used to teach our children in the home or maybe you are initiating them to adulthood are now out in the open so that also has an effect in our moral education as far as families are concerned so that one is on the negative side so there is so much information being given so much that the children now feel that they can learn from society instead from families.

Participant 9: Well for me I wouldn't say I find the TV in the house quiet okay but there was this one time when it went down for like three months so there was no TV in the house so what I noticed was we had more family time whereby every time it was in the night we would be together chatting all those things but after the TV was fixed and everything, it's like things changed again I remember some point we used to have novenas in the family we would pray maybe mum would tell us 21 hours we are having prayers but I don't know what happened 21 hours there is a programme, everyone wants to watch their programme am also a victim of that I can say like what Participant 6 has been referring to the world cup for example I love soccer very much so what happens if there is football on TV around 21 or 20 hours she will tell me to do something else it would hurt me so the best thing I would do is first let me watch my soccer and then I will do what you want me to do I think somehow yeah TV it has its negative impact on the family but even the positive as alluded to earlier there are there as well.

Participant 8: Yes as previously discussed not everything is bad about watching TV coz I believe to every way of life they are both negative and positive aspects so I think it's important for us parents and guardians to provide guidance to children or anyone in the home because the media is so important we get entertained and we all need that we get

informed and educated there so many things that we learn from watching television and we get such important information by watching television as a way to buy very good things and were to go when we are sick staff like that so I think it's important to set up time for family and time that we can watch TV in that way I think we can balance up things because we can I can't imagine our lives without TV.

Participant 5: Like I said before if you watch the kind of dances that are actually being performed on TV the children do that the same they are not good dances some of them that children should do but you can't stop them because you are not there when they are watching television and they go dancing and the way children are dressing it is actually foreign values we don't dress the way they are doing leaving the belly open just up there and down there no that is not our cultural values you are supposed to dress properly especially women but for the men, they normally , they dress up unlike the women so our values have fallen in terms of dressing and in terms of language the way the children they copy from whatever is being said that is the in thing whatever they see on television they think that is how it should be so they really need guidance from parents the time they are spending watching television it is not healthy they should be active participants in the home all of us and or together with the children so specially on dances and dressing the values have fallen tremendously so now we don't know as parents because you may find you have talked to your children and they go out carrying bags the minute they go out of your home they put on those things funny dresses so that actually has you know has an impact on our values as Zambians we have to have our cultural values sometimes they even say what about in the past, in the past we didn't have as much clothing as we do today, you know we have so they used to ,use barks of trees to make up clothing and the only covered the important parts but not nowadays they shouldn't be doing what they are doing now all because we are seeing from foreign countries how they are dressing and we are coming up with that type of dress and dances which is not very good.

Participant 8: Yeah, I would say I think it has had an effect on us, watching certain programmes which come from maybe the diasporas maybe to say it has had an a negative impact on our values to a certain extent coz I remember seeing from my young sister and brother they like our parents said they want dance like them to dress like them you know, I would say they have very few that we learn from programmes that are brought in from other countries that what I would say.

Participant 16: Yes, we start in the sense that the values in as far as television is concerned, have been absolutely damaged by TV's because you find that children behave differently from what we expect them to behave in families because they have learnt a lot of things that are different from what is expected of our society.

Participant 13: Yeah, I believe there is a positive part and also a negative part of it, as he has put it to say you know television has dented the minds of us young people but I want to disagree a bit you know in this time of technology you know, we have learnt so many things through television you know, we have learnt current affairs it is through the

television so I think you know according to the way I take it has a high impact on my knowledge.

Participant 15: Yes, just to support what Participant 13 said, to me I think that we have about almost 98...% in terms advantage than disadvantage were television is concerned why, because she has attributed to things like current affairs information were we are acquitted with information at the moment and the way our friends were way back possibly let's say 50years ago so I think it's absolutely important that the television at the moment has brought good than what the old people you know think.

Participant 17: I would want to raise some sense of caution here, because they are these issues that you tend to believe in and we neglect our own culture we are looking at both sides of what we should try to look at, there is the social culture there is the, am sorry social values I should mention social values then the culture values but if we look at the situations of videos which may have certain negative, negativity in the way they portray the actual way in which things the Nigerian sort of videos and so on the super story, how do you expect my daughter like herself to be watching somebody jumping on to a bed and then rejoicing on that one, that cannot be acceptable we are saying in terms of what we view, in terms of what we are supposed to watch bwana (Mr.) Moderator 3, they should be some censorship, censorship should be there then you look at the freedom of information, that also has got to have a censorship because you need to know exactly what we should see, watch and look at otherwise, the entire society the entire family, moral fibre will be decayed totally decayed, and that is what we are trying to avoid.

Participant 14: No, not at all, it hasn't but it all depends on how you look at it or maybe the programmes that you watch as a family, connecting to values of that family, so some families will not watch certain channels because they don't want to pollute their values that they already believe in, let me talk on the negative part of it, in my case if I had a chance or choice, I would forbid my children to watch TV but just listen to radio, if I have a chance, I would forbid them that my value.

Participant 12: It's true the TV the videos they have very much affected what the family values because you look at as uncle Participant 16 had put it, my name sake he had said they behave differently from the way we expect them to behave that is very true in as much it has brought a lot of positives it has also brought a lot of negatives, because you know here is a family it believes in this, this, because that's were it's the same TV which brought in this misunderstanding of saying its my right, you want to discipline your child *ati* am going *ku* victim support so it has affected our values in what we believe in because of television, positively or negatively it has.

Participant 14: Looking at, if we can confine ourselves to Zambia its self, I think most of the children have forgotten their values and adopted the western values because of the television the dressing has changed.

Participant 15: I wouldn't accuse, I wouldn't accuse television myself because I live in a changing world, though they say change is inevitable which is a fact because some of these things

that you are saying television to me, like I earlier mentioned I said television has brought more advantages the disadvantage in that we know more than what is supposed to be the case, it all comes back to the family values because I don't expect if I live in a Christian home am not expected to come with useless materials for that television you see what I means o it goes back to the way the family is how the people in the family have been brought up hence maybe that discrepancy.

Participant 13: Before it even starts with broadcasting before I would go there these values most of them you know even if parents have the values even if their value is they are supposed to be Christians they are not supposed to behave in that way, but by means of television they might not necessarily have watched it most of these bad things it not from their parents and their parents are not even aware from the friends they just have CD.

Participant 13: And they will know to say okay, when daddy is here he will need news and they know dad comes in at 5 so they will know at 5 they will put the channel to news and then the volume low and then they behave as if they weren't at the living room watching television and then how are you going to blame say that it depends on how they were brought up, it has an impact on how these stay especially on the young ones how they behave it really has an impact and then how the television and the broad casting can be a good means for transmitting values can be a good means, firstly, the one's who are broadcasting they need to have good values, they need to understand their values and they need to know to which audience are we transmitting this to, for example I do not expect that to, if it's a programme about, okay it's a programme about sex I am not to be there with, I and uncle Participant 16 we are not going to listen to it at some point and then we know to say these people, this type of group are the ones who are listening to either watching television why should we bring such type of programmes and then we know at this time of the hour if I need people to listen to this is know I will catch them for example we are on radio at least farmers will capture them at this hour. We know this type of listenership it's really important for these owners for these broadcasters to understand which audience are they broadcasting to and for what reason are they broadcasting that material.

Participant 12:... To add on what she said you know, I would go back to technology you know perhaps technology is the one that has lead us astray coming to the issue of television, you know in a family set up we need to have like parents who would guide us set a curfew for watching television you know that also would limit the freedom of watching television and reducing the negative impact of course.

Participant 13: If I may ask him he is not at home right now and he is saying he is supposed to direct the child and you don't know where your daughter is right now thank God your daughter is still young, you know if we are going to blame the parents we are not going to be fair because then will be saying parents should be body guards of their children.

Participant 16: Yeah, televisions came far much later and apparently we were only very keen to listen to the radios and the radios obviously broadcasted what was important in as far as news was concerned and sometimes we had some drama and other activities like that

but not new day discussions on the radio what has happened is that the western culture has definitely made our children and as well as elders certain elders who are somehow confusing their minds.

Participant 16: Well the change was that you know we got our TV far much later because most of our children were already out and therefore, they had their own TV's and so on when they were actually in i.e. than university or senior secondary schools, therefore very little influence these TV t our children.

Participant 17: Yeah am coming to that because radios were there supersonic radio we had bioscope which is now known as big screens cinemas, those were there as far back as 1940's we were watching those and most of those films were actually films which were meant for cowboys and so on and so forth but what we are trying to look at is the advancement of this technology which actually may have been misused as of now because I want to agree with Participant 14 that she was saying if she had her own powers, if we had powers we would switch off certain stations or channels that would demoralize our members or family members so this is the kind of situation that we are trying to look at we are not disputing, Participant 15, we are not disputing that technology is good this is a fact but the way in which we are sing it, we seem to have lost direction and that should be one cardinal thing that we should take into account because we cannot indiscriminately just say 98% of what it has brought is good it's not as a reality,

Moderator 3: We are looking at television and cultivation of personal values among the people in Zambia I am sure you have heard for yourself from different views coming from the male folk from the female folk how they feel about how television has in filtered some of the culture.

Participant 21: ... It is imperative upon the parents that they mode their children and guide them with what are acceptable values sometimes just copying or maybe especially now that there is the world of Television and internet and so forth, the children are copying certain things that are not of acceptable to the families they are values that we could consider valuable and if the children now come and say this I just admired, we as parents are supposed to guide the children to say these are wrong values they are dangerous values and we tell them why and where those values can lead them into so it's important that we compromise between the children and the parents must be on the someone because the children are growing and they have got a lot of ...

Participant 22: It is very important that the children are exposed to media but at the same time, what is good in that the way you bring up your children regardless of saying that no, because today we are in 2010 the way you bring them up is very, very cardinal and when you are on television with your child, you are able to tell him or her that what you are seeing cannot be related to our culture it's a taboo.

Participant 21: Yeah, in this world of technology media be it electronic or print media has a lot of influences on the families and upon the children, we as parents are supposed to be very careful because some of the influences that come with this channel the media and print

Media can be detrimental to the growth of our children some have positive influence others have got negative influence, so as parents we must look at what is good for our own children what is good for the nation what is good for the family and were we feel that the influence that the media is going to bring on our children is going to be negative we have to give counsel and guide them especially on dressing like you pointed out.

Participant 18: I think for me the media has always been a part of my life from the time I was young I don't imagine a society without the media coz looking at our generation, it's a generation which has grown or which was born when the media was already there we found the TV's we found the radios phones and everything to imagine the society without the media for me is very impossible.

Participant 18: When you are living in your parent's house, it's an obligation you have to obey what they tell you because it's not your house as parents they wants to control children when you are there when they tell you something whether you like it or not sometimes they will tell you no, go and change maybe you are not wearing something they like, they don't like it they will tell you to go and change obviously you will feel bad and maybe you might spoil the whole day but because it's their house you will obey.

Participant 18: Well since it has always been a part of my life of course in some way it will control part of the children's life.

Participant 23: The children should be able to understand the difference between that media and the values sometimes with the media like the television the children you would find that instead of watching the news, they would like to play a game on the television now the games actually they don't actually teach them a lot of things they are very distractive as a result by the time he goes back to school he is thinking about what time am I going to knock off so that he can finish up playing that game which I had left the previous night, so children also should understand is this media worth you know following or I should follow my parents advises.

Participant 25: ... I believe even a smallest child in a home has a right to be consulted so that we hear also in her or his capacity that child is could give something to the people in the house why because if you just impose that child is going to be hurt and that's why were are finding radical children because they were not given that chance to express their rights of expressing a value here is a value to be explained okay, this is working like a, b, c, d how do you feel about it then a child has got a right to say I feel about this like this and like that if it was like this how do you think they can also do something like that.

Participant 25: ... Even in Zambian laws, we have a certain age where we say this person can be independent a 21 old year youth has right to live even his own house out of the parents so as long as this value is in the family set up it should be guided but children who are in that place they should be taught explained to this value worked like this in our time I don't know about choice to choose what their parents did or how they are going to live

it but with the guidance of the parents so don't forget that children have got the right to be consulted, not every time give consent give consent.

Participant 21: Like I had said earlier media the media which we can include to television, radio internet they come with a lot of material uncensored (**Moderator 4**) yeah it can be positive or negative now the children do not have the capacity to choose which are the good things that they should get from this media that they have been exposed to a parent will know what is good when we were growing up in my time we did not have the print and electronic media.

Participant 21: Yes this is what am saying we had the oral media where our grandparents they would sit us around the fire in the evening after we had the meal and then they would start talking to us things that happened to them they will give us a positive story and a negative story but they would not tell us this is the positive or negative story as they are telling us that story we could pick that there is something wrong with the way this maybe young man or woman behaved so they are trying to teach us ourselves when we make up our mind and we even actually agree with them that this young woman or young man did not do the correct thing so that how he or she ended up in such a way they were moulding us in such a way that we listen and be able and very sensitive to how we pick out stories from maybe people who are not our own guardian or parents that they may mislead us whatever stories they were telling us, have brought us up to have good characters good morals they were choosing what to tell us choosing that word am using deliberately they were choosing what to impact to the children positive material.

Participant 21: Yeah, these born frees now, because they were born after independence we call them born frees they must be properly guided during my time when I was going I was born on 10/06/1949 I was told that if I saw any old man who is old I have to recognize him as my father and if he is carrying a heavy load, I would even carry that heavy load where I came from, where I come from in Western Province, they were *madwani*, what is called *madwani* at a certain age or young ladies were groomed to be cooking and made future mothers then us young ones if you go there you either have your nail grow long or you will be this or you don't eat eggs we were all told all sorts of these things you know by our parents then eating eggs was nothing wrong but because they had to protect the chickens in the village and so on and we took it for granted and this is where you see I will be turning in 61 but I look fresh, but today if you go to mekongo or you go anywhere you find that if you go to 3,5 graves or 10 you find chaps the death rate is 15-35 are the majority of people are dying because they don't want to keep their tradition and values of their culture and tradition.

Participant 23: I think the media has to contribute a lot of over the children it's because us when we were growing up I was born in 1/01/1952 my mother used to tell me to say when you see a man handing over 10 *bobo* (small amount of money) to you, he wants to kill you ran away so I used to ran away and that's why am still here am 58years old yes its true my friends are gone am still here.

Participant 24: I think now I think we are looking at the way forward for me because the media will still be there you know (**moderator: yes definitely it will never die out**) and as old people like us who are old we cannot run away from that but what I have seen the important thing is just guidance and the dialogue that love, you know the family that has love you know you are like a wall which cannot be penetrated through because of the same values we are talking about because like in my home, you know we have throughout and we have been lucky that like in the air force you know we have these batmen and what so when that batmen comes in and I have these children you know they are growing and they have different stages of growing isn't at a certain stage I know as a parent to say if I let these children not to work in the home because I have got a batman who can do everything then what is their future what are they going to learn if they are one day they will be married if they are girls they would be married if they are boys they will marry if they don't take it from now they cannot you know how to cook in the home they cannot know how to clean to wash their clothes then what will happen in that home so you I tell them look like in my home you tell them to say everybody at this stage now 10 years you have to start know washing your own clothes and they know it that no other person no worker who comes in would wash the clothes for the bigger girls even the cleaning of bedrooms the worker doesn't do that work and they would ask you but mum what is the use of having a servant in the home I said the servant is my servant is not your servant and they said no because our neighbour there servant is doing then I asked them I said what is your surname Participant 22 what is the surname of your neighbours then they mention then I said okay in this home you know since the surname is Participant 22 let's try to follow what is assigned to us and the more you talk you know sometimes parents we ran away from facts we have no time to sit with our children to talk to them must of the time we are out if they are church work you are there the whole day they see you maybe few at a time but the important thing is if you want to mode these children let them watch these medias (**moderator: Media independence**) they can do it but under your control you are there you can even get some topic from there to say now like the bigger children when they are watching TV sometime they see something they will start looking down fidgeting down then generate that one why that day when we were watching that movie you were looking down you were ashamed and all that they will start like you know feeling uncomfortable then you start discussing with them dialogue is very important in the home where there is no dialogue then things are just can get out of hand.

Participant 18: From like from TV of course you would you look at fashion that is one of the things that the young ladies the girls are looking at if they are watching TV they want to see okay what is this person wearing okay, the next time she wants to go and get that thing or something that looks like trying to imitate the person who is on TV so that they just feel good about it the other thing TV also promotes you look at the way of life or the way other people live in other countries not necessarily Zambia or maybe in your family but like for me I learn a lot of things from TV but if my parents told me don't watch this I want them to explain why don't they want me to watch this what's the reason of them saying no don't do this don't do that and it's important that the parents also explain not just saying no don't watch TV at this time don't do this but it's

important that they explain otherwise we end up just following everything that we see on TV.

Participant 20: I would say things have changed from the old generation to our generation and looking at the issue of values a lot of values in our homes have been broken.

Participant 20: Maybe reasons are that the moment you are told something you go in this house okay I might give a practical example of maybe my immediate sister we are told something in the house then the moment she does out she does something else you see so that quite alright maybe the parents they might try to put that effort but at the end of the day you find that even us somehow we have contributed to the negative impact of the values we do

Participant 18: I would say we are curious we want to know why

Participant 20: Then when we go outside there we meet a lot of people we don't people in the same way we don't come from the same houses no we come from different homes and different parents taking care of us and guardians so what this one is taught from where she is coming from and from where am coming from they are two different things so when we meet she will bring something that will attract me and at the end of the day what I was told at home I will forget what I will do now is something negative that when I get home my parents will even be disappointed and now to look maybe on the part of the parents it's like nowadays they have become so weak to us children the issue of impacting values in us it's like whatever the child is doing its like source of them they don't care whatever happens to the child they don't care at the end of the day I think dad here said something like when you go to the grave they are lot of casualties, it's because of maybe that because of some weakness and then looking on the media issue yes, quite alright we are leaving in a global village things have changed there is internet there is DSTV and other media stations outside like at home I can tell the truth the only time that we listen to ZNBC is news time 19:00hrs when it's 1900 after 19:00hrs everyone will switch on to something else you go to the dish you watch some different programmes but there are again there is another weakness in us okay maybe on our parents part there is a weakness because you would find your dad comes mum comes she is the one in for front of switching on to watch a movie maybe at the end of the day you will see something else (**Participant 22 Nigerian movie**) or something else like Nigerian movie as you have said there is something that has changed in the movies from Nigeria maybe you see someone dressing this and that at the end of the day you copy like you go in the street right now you will find guys

Participant 22: No no no why is it that it is only us Africans I would say Zambians who should be so much swerved by media by internet look at the Indians, Indians are keeping their culture you don't see the Indian children behaving the way our black children or our Zambian children behave why, why should it be that way ...

Participant 18: I think I want to disagree with that because I have a lot of Indians friends who dress in the western fashion you find actually they, maybe they might even be worse

than us the Zambian girls in terms of dressing or even just in terms of the things that they do.

Participant 22: I don't mean here back home in India I was privileged to be in India they still have their culture strongly and tradition.

Participant 19: I would agree to say yes maybe some cultures they still up hold their values up to know you can see that even if they are times that you watch even the Nigerian you see somehow like their dressing culture like my mum she is lozi look at her dressing there is something that she up holds from where she is coming from and I think that has to be transmitted to the children but today what is happening I don't know someone a certain man once told me that it's like Christianity has brought something new like when you compare Christianity and the Muslim world it's like we are living in two they are two different religions where Christianity seems like it has broken into a lot of things quiet Halile Silesian would preach about Jesus but people are not doing what they are being told but if you look at a Muslim the Muslim from where they are come from(**the strict one's sharia law**) **yes** there is a law and everyone has to follow that and if you look at these people who are Muslims you go to Lusaka you visit some Mosques there the way they worship even their God it's different from the way we do it it's like the modern culture has come in it has destroyed almost, it's like our culture cannot be recognized, you look at the drummings today you go to church, the drums that we are using they are from western we are not using ordinary drums as Africans the drums that our fathers used to use some time back so things have totally changed (**Moderator 4: yes yes continue**)but here I think we need to find a way and means of trying to promote our culture even to the western world not only here in Africa.

Participant 25: The most important thing here is to stick to your values of the Catholics you can watch TB Joshua but you have to think what you are trying to do there maybe when you are watching you are learning some scriptures of the Bible you are trying to understand what he is preaching about but you also have to value your own catholic teachings which is very important.

Participant 20: Just to contradict a bit we are having a migration of Catholics through media you know media plays the most important role of you have agreed, they are going to other churches how do we protect that.

Participant 21: That's what I want to contribute, I think we as Catholics we are behind on televangelism our evangelic and pentecostal brothers they are way ahead of us and we must be very careful because it's what you see that what you (yes toady he has been hit) these people are showing us a lot of what of their eveaglisatation and we, we are only saying no this is not correct but we are saying the media has got such an influence on society such that now if we are not careful the material that is coming in is all pentecostal is all evangelic how about a catholic material so that where our people who are in entering the media, the catholic media must be aggressive also we have to be aggressive and ensure that we also air our values on the air so that the other people can also take it.

Participant 22: You see repeating from what he is saying it's true the catholic sometime I jump on a bus from here to Lusaka you find Pentecostal they are real debating and sometimes humiliating Catholics but Catholics will be in the bus they are not even reacting to it because either we are not strong in our faith or we are lacking understanding of our social teachings of our church.

Participant 18: I think from what you have said there is TB Joshua there is other Pentecostal but spiritually they are other programmes which help to know a lot about the Bible for example Joyce Meyer teaches about the Bible and we understand for me it's easier for me to understand some of the things that maybe I might not get in mass but she would explain in a different way but I still uphold the catholic values.

Participant 21: What I think from this discussion I gathered is that 1, you cannot control the media that the media has come here to stay and it has got some positive influence and also so negative influence we have to look as a church as families where do we get direction where do we get proper influence to bear o our children on our families on our society so it's very cardinal that 1 we become also aggressive as for instances the Catholics who are in the media so that we can also have an impact in the world because the viewers out there it's a free world and people can get any material so we must also be concerned that we proper gate the proper material which has got catholic values to the world then just to sit back and maybe condemn the others who are coming in like the T.B. Joshua's and so forth we talk of they are doing it why can't we also be doing it so my appeal is that the people in the media from the Catholics fraternity they should be more aggressive and ensure that there is more catholic material aired on the media because we are not going to defeat the media.

13. Study on young people using TV

Participant 1:... Just two weeks ago we gathered as young people to look at the usage of media and we took a simple survey and on average, on average during school time and working days, we found that most of the people spend roughly 2hours 25 minutes watching TV from we were 32 of us and we gave out personal questions on how much time I would dedicate to TV ahh during working days or school time and then we found that most of us young people are in too much of watching TV and then the conclusion that we got from there it's a two way thing, they are things that we can learn from watching TV and there are also things that we might not even learn, will just be sitting on TV for the sake of entertainment at the end of the day you go back empty, so it's a two way thing I wouldn't say TV from its inception has always been bad no, because they are programmes take for instance there is matter and hand on Muvi TV there are things that are being discussed there and then as young people we can learn even the voice of prophecy they are things we can learn from their Christian values, so I think TV in its essence is not bad but it's what you watch and what you get out of it from there.

Participant 1: Earlier I said we gathered young people 32 we had a number of 32 young people and we had seen that out of the 32, 31 young people had agreed that the media the TV itself has much influence on the way of thinking of people even the decision that we

make and the behaviour, and then out of the 32 only 1 had said no and he had a special reason for that so am back again with the two way track of answering things, I think we said yes the TV has much influence on the society because there is a change of behaviour in society because people would want to imitate on what they have see on TV and then become what they watch and then there has also been a change of dress code like we take for instances if a Zambian is to go out today and then go to UK will people identify that person as a Zambian because so far as we speak as Zambians we don't have a dress code to say okay, this is the Zambian , yeah Zambian identified by this and also we say there has been good models on TV and then they have helped people to get motivated and then also to encourage them to work extra hard and but also they have been movies that have been disturbing and then we take for example pornographic movies like they was a case some time back when Ben Kangwa was a Director of ZNBC they was a movie that was shown and then for me it sent too much to be desired and then I thank God at that time he was suspended as director of ZNBC because the movie was very disturbing so I think Its a two way thing.

14. Adaptation to foreign TV programming and values

Participant 4: Yes it does as we said it; it depends on what comes there and because of watching television for quite a long time you are adapted to what you are seeing and most of the films, they are not Zambian films they are foreign so you end up being adapted to foreign culture, foreign behaviour, foreign attitude and everything that comes with the film, for instance if you are watching Nigerian films were there is a lot of witchcraft you may think you would want to be like that one because you keep on watching and its ringing in your head Nigerians are doing well because they are using juju and they are doing that so you end up wanting to become one no wonder we hear this cult and what a view it's because of watching TV quiet a long time because you don't have a good timetable watch news, after news move out, watch church programmes after that move out lave these other things to other people who want to watch those things because that's what they are adapted to so that's what I could sum it up my dear.

Participant 3: I think even Francis made it clear to say that we end up adapting foreign things for example the dress code is itself you would find that a person watches a certain movie or a programme on television the way they are being dressed you would see them doing the same next time or the following day.

Participant 1: Thank you, let me take a different angle I think, okay on average if you are to look at American movies and how they portray maybe a relationship between a boy and a girl the centre in those movies is having sex at the end of the day and then this has affected a lot young people because they take it as okay when you are in a relationship the out mate go should be maybe having sex at the end of the day and this is what we see on the movies that we watch and then try to leave what we see so I think it has a lot of effect on the young people.

Participant 4: The people that provide information, television must not do it from their offices only, we are talking of values of a Zambian person here go to the people like you are doing right now, you are getting views from the people who are concerned who are affected by the same values then take these values to the TV then let other people watch then compare how they are living and how they are supposed to live as a family in Zambia so that the values of a Zambian or an African is maintained rather than corrugated it with the foreign values that does not bring anything to the Zambian value as a whole.

Participant 10: As for me I would say yes we do adopt but we shouldn't adopt what other people do but we should accept their culture it's like as for me I learn what other countries the way they do their culture so for me it's like a way of information but I shouldn't adopt what they do I should keep to my values and culture.

Participant 11: I think I agree with Participant 10 it's not entirely bad to learn about other people's cultures it gives you an open mind you get to know how other people live how other people lead their lives and on adopting some foreign values some are not bad like when you watch TV and you are watching maybe an American soap opera you see the way they live like their houses the way they are decorated, on a few occasions I have heard my mum say I would love to have that in my house and maybe she has bought something similar so I wouldn't say it's entirely bad on a certain level it's actually good.

15. Censorship of TV Programmes

Participant 1: Okay, I think it can be good only if it is censored but there is maybe a separate board that will censor all that is being aired on TV we take for instance in Somalia people are not watching soccer because of, I don't know maybe they have reasons but yeah, there are some movies that they don't even show on TV there is a separate board.

Participant 1: Even music, so I think we are not saying that even here music should be censored but the centre should be what values are we teaching you know to the society if we air maybe such a music video coz we need to look at all those angels and then just an example you look at the music that is there today is centred on beef in the olden days the music was on social teaching they would teach people on how to live, people like Bena Paul Ngozi but now am not trying to blame "slapdee" (name of a musician) but if you look at the centre of his music you would find at the end of the day it's centred on beef not just trying to quarrel with, I think that is bad needs to be censored.

Participant 2: Well airing the right programmes as in before you televise the programme they must first watch it and see how it affects the Zambian people so that if they know that this programme is bad or maybe this age and we say everyone watches ZNBC so we must say this programme will not be aired or will air this programme.

Participant 3: I think it's just a matter of programming programmes can be aired on television but there should be a comparison in terms of the feedback that they are getting from the viewers.

Participant 1: Yes, I think, okay I will still go back to my point of if we censor what we air on TV if its censored and then we look at we declared Zambia as a Christian nation so we need to look at what values should our people whom we so-called Christian nation should live with so we need to even as we program the programmes on TV we need to have an aim at the end of the day if we put banja (programme) on TV what values are we giving to the Zambian people or what values are we giving to me as a young catholic at the end of the day. So these are things that we need to look at.

Participant 6: Yes, I think the worst part of it is the commercialisation that has taken place because I remember you know previously these things were censored and some of the films which had bad taste were not screened but now this country has just gone like that you know because it's just as she said because you are paying why should we be exposed to this kind of thing and as a country and as a Christian country it's a very big contradiction.

Participant 9: I would like to conquer with what the previous speakers have said concerning the communication of values out there using the media TV is one of, maybe I think widely watched by almost everyone in the world, so I think what we watch on TV is also up to us to censor exactly what happens there coz what you should b bear in mind is that some of the things on TV there are acts and an act can be repeated so that it becomes, its perfected but life you live it once and you can never go back so I think it's the best, it's on our part as well as we watch TV let's try to find out exactly why am I watching what am watching is it for my own good or is it the good of that one selling that product on TV, I think that's it for me.

Participant 15: Just to conquer on what Participant 13 said, she is talking about saying something to do with technology and if anything of the nature if we would blame television to say the family homes it has brought this and that, I would possibly attribute the ignorance on the parents they are able to use technology and prevent their children not to be watching those films that they refuse they are not supposed to be watched by children so at the end of the day, it comes back to the parents who are supposed to be blamed because they are not doing their home work they are not utilizing the technology that is available you know for making sure that the children do not watch the explicitly materials that the few.

16. TV transmission of values

Participant 4: I would wish if to start with if Catholics had their own television station because then they would be airing programmes that befits Catholics but because we depend on other people's station, we have no control over them but my wish is if Lumen programme that was aired by the Catholics could continue with more programmes of

that nature as Catholics we will learn a lot even those non Catholics for instances John Simabbudu goes out there with his camera he does not choose who to talk to. He talks to everybody as long as they live in Zambia and the problem that are affecting people are not for Catholics alone, so the programmes of lumen 2000 this time it should change to lumen 2010 because we are no longer in 2000 so that new programmes and new event that are taking place in the country could be aired, it could be a good thing, it's not only Catholics who are watching that programme, everybody because it was going coming on the national broadcaster but if we could have more programme rather than waiting on Saturday's let it be everyday you slot one hour for everyday then it could be a good thing we are saying are Christians whether you are a Buddhist or whatever it is you are a Christian in your own way so for Catholics per say such kind of programmes I wish they could be continuing.

Participant 5: As Catholics in Zambia or as Zambians we have got our own values, cultural values and if those like now sometimes you see them on programmes like chitombetombe, you know they are bring out the cultural values and then in all languages we have got you know programmes like chitombetombe, those are very good at least they come out of what it used to be and what it should be and why we should follow those values they show us whatever they are told like stories, they should be a moral ending and if they can even come up with such programmes to show the children how it was you know, things just change but even those in the past they used to have bad values which not values sorry, they used to have things which were not very good and people pointed out and were even in stories and they would say the children themselves would come up with an end to that story, no that one was not good why, they will point out such thought provocative stories are very good and at the same time, not only television, even books, those stories that we used to read in vernacular they are also very good they should be promoting such values on television you know this book was written and the stories they act children would be learning from this value that were being imparted in us through stories they are very good and at the same time prayer you know, you should also have time to pray and remember foreign televisions some have got prayer time I mean at the same time if it is saying of mass, saying of prayers praying with the family and they are telling them the importance of morning prayers, midday prayers, of evening prayers and of novena's like my sons there said, they are very important and if we should use the media as a Christian nation to impart the those values to our children in our cultural values in our spiritual values and then in society we have got the, we know we can choose what is good and what is bad and if it is not good we tell the family they should also be able to understand why we are saying you shouldn't do this we explain especially these our children today they enlightened you can't just say don't do that without giving the reason so it is very important to explain why we do want children to do certain things they will understand but we have to talk to them not just to stop them.

Participant 6: Yes, I will dwell on you know us Catholics it's gratifying you know to watch the programme that comes only once in a week this from the catholic media service that's wonderful

Participant 6: Yes, lumen 2000 very spiritual development there, there is quite a lot even what the church is doing in terms of education, in terms of healing and what a view, so I think we are it's our wish and prayer that, that those programmes are you know, we have a catholic television because if we have something were we can switch on because once a week is nothing but we need more that that we really most of us enjoy that programme.

Participant 7: I concur with what Participant 6 has said and I nearly pointed out to say that we need such programmes on our church TV so that little by little the even the youths will have interest in watching and learning of the church or the way God wants us to live so as Participant 5 pointed out earlier that our youths or our children are learning things negatively and they don't see the evil of certain things that certain dance relate to something else because those who watch they go and practise maybe what they were seeing on the TV but coming up with a church TV it will help not only the youths but even us adults so I would very much love to in the long run that we have a station of our own that our youths and everybody will benefit spiritually and morally.

Participant 11: I actually think you are already doing it, I actually think the media and TV are already doing it because I think I know of more than 5 TV stations that mainly talk about Christianity and lack of better terms Godly stuff we have TBN, we have Emmanuel TV and we have all these many channels I think it's up to a person to choose like whether they want to watch it or not and to the parents I want to say it's a phase we will get over this phase of watching music videos and wanting to dance like those people we see on TV like I would say, when I was 5 I used to love watching cartoons but now I don't know its music videos and am sure when I reach 21 I will grow out of this phase. So our parents should just be patient and give us time.

DOCTORATEN IN DE SOCIALE WETENSCHAPPEN EN DOCTORATEN IN DE SOCIALE EN CULTURELE ANTROPOLOGIE

I. REEKS VAN DOCTORATEN IN DE SOCIALE WETENSCHAPPEN ⁽¹⁾

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